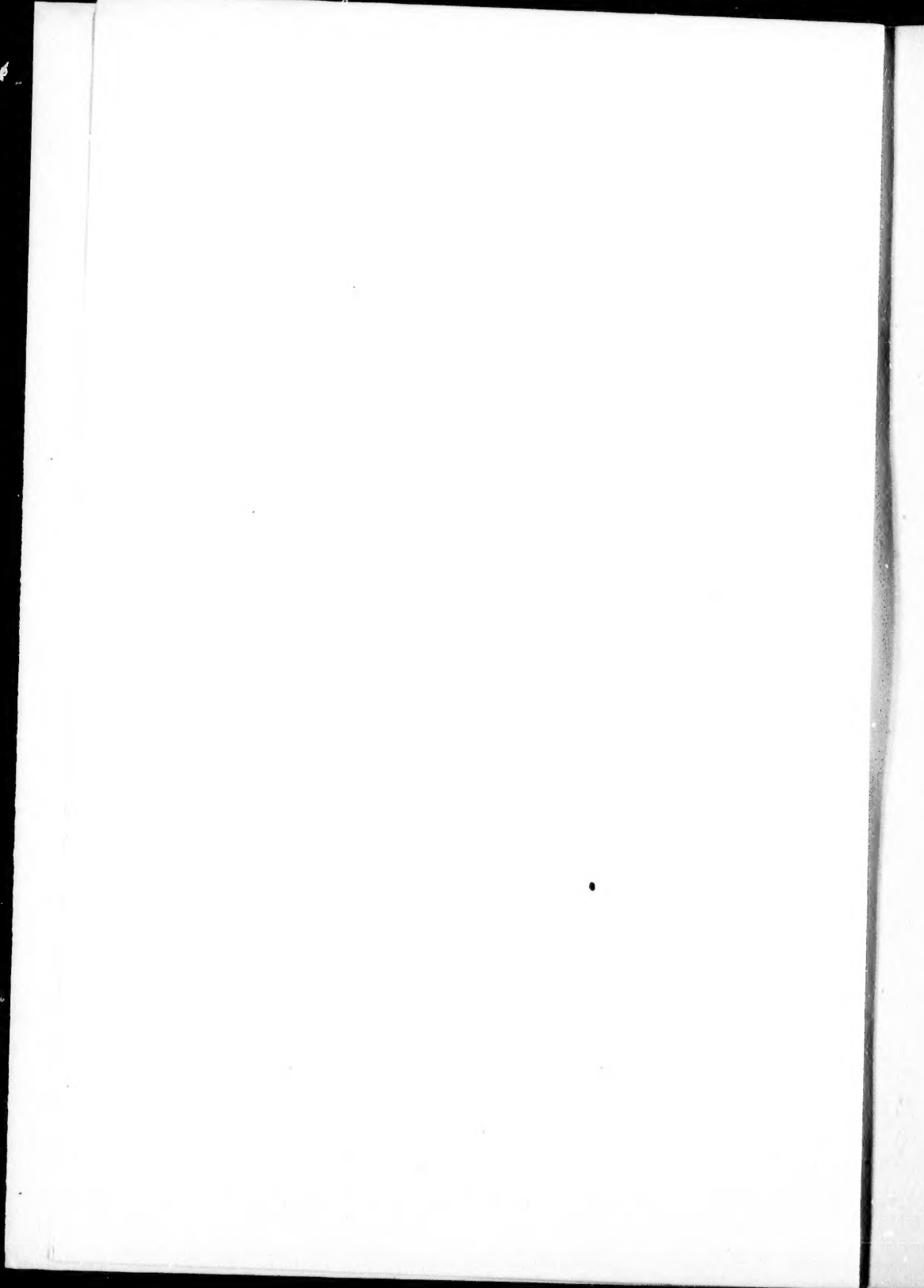




HOURS WITH ST. PAUL

—AND—

THE EXPOSITORS

—OF HIS—

First Epistle to the Corinthians

MORE PARTICULARLY

CHAPTERS III., IX., XIII.,

—BY—

REV. WILLIAM SCOTT.

father of Duncan Campbell Scott -

SINCERE BELIEF is not all that will be required of those whose endowments and acquirements qualify them to ascertain the rational foundation of their belief, and whose position before the world, as teachers and writers, requires them to acquaint themselves with those facts, and with those arguments, of which they will hear nothing within the circle of their own communion.

ISAAC TAYLOR.

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A WORD TO THE READER.

It will be noticed that no mention is made in our Introduction, of the work of Principal Edwards and that of Bishop Ellicott, each on the 1st Epistle to the Corinthians. They were not published until after the first sheets of this volume were printed. Delay of publication became necessary, if for no other reason, than that we might derive aid from valuable sources of learning in respect to St. Paul's most important Epistle. It has, however, appeared to us that no more effectual method could be adopted to emphasize our own views, than by carefully and fairly presenting the opinions of many others—not one or two only, but several; and therefore possible criticism, as to repetition does not occasion the least anxiety. It has been a source of profound regret that many other works commended by those whose judgment is mature; have not been available for this volume. Let us be content, and seek to discover from the fullness of the great Apostle's letter, what he designed to teach.

There are a few typographical errors, but not any that affect the meaning, except one on page 110, fifth line, where "failure" stands, instead of *future*.

PREFATORY.

To those friends who have desired me to publish my thoughts on some parts of St. Paul's Epistles, I beg to say that they are exempted from all responsibility in this publication, for although I am quite sure they were sincere in their wish, that alone would not have produced the result. I have hesitated and doubted as to my duty. Having served the Church of Christ for a period of forty-five years as a missionary and preacher of the Gospel, I have thought that in comparative retirement it would be possible for me to set forth in a public way some expositions of Scripture which have occupied my leisure hours. I have never laid claim to superior learning or critical erudition. For many years my ministerial duties and official responsibilities have prevented the effective prosecution of those classical studies so essential to critical exegesis. Hence to undertake to correct what I have thought to be erroneous in the works of the most learned men of past and present times, often appeared to me preposterous. And this may be the opinion of some of my readers even now. They may think it strange that I should venture to repudiate as unsound what has been accepted from the ripest scholars of many countries. However, a measure of confidence and comfort has been extracted from a remark made by Daillé, who in 1631 published in Paris an exceedingly valuable "Treatise on the right use of the

Fathers in the decision of controversies." The Presbyterian Board of Publication in 1842 issued an excellent translation, from which I quote as follows :

"Who knows not that a dwarf, mounted upon a giant's shoulders, looks higher and sees further than the giant himself? It would be ridiculous in any man to conclude that what the dwarf discovers is not in nature because in that case the giant also must have seen it. Neither would he be much wiser that should accuse the dwarf of presumption, because, forsooth, he has told us that of which the giant said not a word : seeing that it is to the giant to whom the dwarf is beholden for the greater part of his knowledge."

That is precisely my position. I am vastly indebted to a host of learned scholars. It is they who have enabled me to see what they do not appear to have seen, and if these thoughts of mine should ever reach those of them yet living, they will gently rebuke my boldness of speech, and allow me the advantage of their scholarship to elucidate opinions at variance with their own.

My sole and earnest desire is to benefit the Church of Christ, and not alone the denomination which, without worldly gain, I have delighted to serve. My views of Christian union prevent me from doing or saying anything which may not contribute to the peace and harmony of the Holy Catholic Church. And to this end I send forth this volume, dedicating it to all who "love our Lord Jesus Christ in sincerity." "As many as walk according to this rule, peace be on them, and mercy and upon *the Israel of God*." Gal. vi., 16.

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INTRODUCTORY.

ON ST. PAUL'S RELATION TO THE CHURCH CATHOLIC.

"And he, (Saul) trembling and astonished, said, Lord what wouldst thou have me do." (Acts ix., 6.)

"And he said, I am Jesus whom thou persecutest. But rise and stand upon thy feet ; for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee." (Acts xxvi., 15-16.)

"But when it pleased God, who separated me from my mother's womb, and called me by His grace, to reveal His Son in me, that I might preach Him among the heathen ; immediately I conferred not with flesh and blood." "And they glorified God in me." (Galatians 1-15, 16, 24.)

"I laboured more abundantly than they all ; yet not I, but the grace of God which was with me." (1 Cor. xv., 10.)

"Is Christ divided ? Was Paul crucified for you ?" (1 Cor. i., 13.)

INTRODUCTORY.

ON ST. PAUL'S RELATION TO THE CHURCH CATHOLIC.

TO EVERY lover of Christianity regarded as a divine revelation of eternal life, "through the redemption that is in Christ Jesus," it must be an occasion for thankfulness and joy, that in these days, when so much is said concerning modern thought, and spreading scepticism, there is increasing demand for works relating to the life and work of Christ, and to the life and work of the Apostle Paul. It is not improper to associate these two names, for while we reverence the adorable Redeemer as the Divine Head of the Church, we must regard Paul as chosen by Jesus to become an authoritative expounder of His mind and will. The Gospel of the four Evangelists has its complement in the Epistles, specially those which bear the name of Paul, and one, which although it does not bear his name, possesses sufficient evidence, that, if not written by him, it was written under his intelligent supervision. From the earliest times, devout attention has been paid to the writings of Paul, and within a few years past the greatest possible diligence of the most learned and godly men has been directed to give assurance of what he actually wrote, and to ascertain the meaning and application of his words. Without excluding a providential preparation for his work, Paul's knowledge of the deep things of God cannot be regarded as the product of ordinary evolution. His Christian position was from the beginning peculiar. His change of heart and char-

acter was sudden and complete. His immediate assignment to work for Jesus as THE SON OF GOD; his prompt acceptance of the call, and designation to the apostolic office, are facts which mark him out for all time as a trustworthy and infallible guide. The more closely his life and work are studied, the more shall we become convinced that his Epistles are designed, not only for the Churches and persons to whom they were written, but for the Church Catholic and for all persons. They are the "Word of the Lord" to us and ours for ever.

In the course of our reading during past years, we have not met with anything that so fully expresses our views of St. Paul and his relation to the Christian Church, as in an article which appeared in "*The London Review*" (quarterly) for January, 1861. The author says: "To our view he (Paul) was an inspired apostle, heir of all the promises of infallible guidance which the eleven received from our Lord's own lips, and in the fulfillment of which promises he had the larger share of the father of his tribe; Benjamin's portion. It is our faith that he was, at his conversion, at once led to a clear view of Jesus Christ, the central object of all truth, by a sudden illumination which lighted up to him the whole relation of the Redeemer to the old Testament, to Judaism and to the Gentile world; that he was then for three years trained by the Holy Ghost—as the Apostles in Christ before him had been trained for three years by the Saviour himself—into a full apprehension of all the fundamental doctrines of the new faith; that he went forth on his missionary labours replenished with all the fulness of the Holy Spirit's teachings, with a perfect knowledge of the system of the Christian revelation, and with a spiritual discernment which divine influence never suffered

to be at fault; that in those labours,—introductory, transitional, and comparatively transitory as some of them were,—he preached one Saviour and one salvation, one centre and one sphere of truth, one Gospel and one application of it, always, everywhere, and to all men; that when he entered on his writings, on the still more permanent sphere of his usefulness, he was, in the fullest sense of the word, a man in Christ,—though born out of due time, yet now, at least for a season, like another Saul, head-and-shoulders taller than his brethren,—fitted by his disciplinary training, and still more by the plenary inspiration of the Holy Ghost, to leave an everlasting record, and in its perfect integrity, the whole truth as it is in Jesus; and finally, that the body of his Epistles, added to the ‘other Scriptures,’ exerted all the influence of divine truth upon the age which received them, and have exerted, either latently or avowedly, the same influence upon the course of all succeeding ages of the Christian Church.”

Just here then we have to say, with all deference to the judgment of many of Paul’s readers, that his “influence upon the course of all succeeding ages of the Christian Church” would have been more profound and salutary had he been better understood and interpreted. This is particularly the case in reference to some portions of the Epistles to the Corinthians. We unite the two, because it is admitted by all commentators, that the second Epistle affords special light upon the first. To every one acquainted with Pauline literature, it must have sometimes appeared strange that these Epistles to the Corinthians should have been read and expounded, perhaps more extensively than any other portion of *Holy Scripture*, and for the most part the learned authors scarcely leave the impression *that the Church of to-day is specially concerned to know how to manage its*

affairs by the standard of Church action set forth by Paul, who himself declares of his "ways which be in Christ, as I teach everywhere, in every Church." His teachings, therefore, were and are universally binding.

Let us see what several critics have said concerning these Epistles. Meyer, in the introduction to his exegesis of them, has exhaustively described the condition of the Corinthian Church, and apparently avows his belief that the Christian Church of our times must needs learn her duty from the divine record. Meyer, writing on the "different form" of presenting Christian truth by Apollos as contrasted with the "simple manner" of Paul, observes: "Now, it is easy to understand how this difference, although certainly not based upon any divergence in doctrine, nevertheless, from the variety of individual tendencies among the Corinthians, and from the personal respect and love with which men clung to the old or the new teacher respectively, came to have the hurtful result that some, amidst mutual jealousy, assigned the higher place to the former and some to the latter, and that it gradually became a *point of partizanship* with them to call themselves adherents of Paul or of Apollos,—which was not carried out without engendering pride and irritation, to the prejudice of the two teachers in question."

Meyer then proceeds to the consideration of the formation of the Petrine party, in consequence of which he observes "a deeper feeling of the need for wholly disregarding that which had brought about and kept up all this division into parties—the authority of men,—and for returning to Him alone who is the Master of all, namely, to Christ." "*We belong to Christ*" became accordingly the watchword, unhappily, however, not of all, nor yet in its

right sense and application, but, on the contrary, of a section only; and these followed out their idea,—which was in itself right, but which should have been combined with the recognition of the human instruments of Christ, (Paul etc.)—not in the way of themselves keeping clear of schismatic proceedings and acknowledging all as, like themselves, disciples of Christ, but in such a manner that in their professed sanctity and lofty abstinence from partizanship they became themselves a party, and instead of including the whole community—without prejudice to the estimation due to such servants of Christ as Paul and others—in their idea, they shut out from it the Pauline, Apollonian and Petrine sections. The Christian community at Corinth, then, was in this state of *fourfold* division when Paul wrote to them our first Epistle, yet it is to be assumed, from xi. 18, xiv. 23, that the evil had not reached such a height of schism that the Church no longer assembled at *one place.*” And further, Meyer observes, “In accordance with these circumstances giving occasion to the letter, it was the *aim* of Paul, first to counteract the party-divisions and uphold his Apostolic authority; secondly, to remove the unchastity which had gained ground; thirdly to give instructions upon the points regarding which queries had been put to him; and finally, to communicate various other instructions, which, in view of the state of things among the Corinthians, which had come to his knowledge, and partly also in view of the express contents of their letter, seemed to him necessary and useful, such as with respect to the disorder in the public assemblies, with respect to gifts of the Spirit, with respect to the resurrection, and with respect to a collection that was to be set on foot.”

Briefly, then, according to Meyer, St. Paul's letters to

the Corinthians were written to arrest the progress of division, and establish the Church on the broad basis of Christ and charity.

In giving a summary and brief view of the Epistles of St. Paul, Dr. Philip Schaff in his "History of the Christian Church" says: "The 1st Epistle to the Corinthians was composed in Ephesus shortly before Paul's departure, about Easter 57. It is more ethical and pastoral than dogmatic and theological, and gives us a graphic picture of the lights and shades of a Grecian Church, rich in extraordinary gifts, but troubled by the spirit of sect and party—infected with the desire of worldly wisdom, with scepticism, and with moral levity; nay, to some extent polluted with gross vices, so that the Apostle in his absence found himself compelled to excommunicate in form a particularly offensive member."

Of the 2nd Epistle Schaff says, "It evidently comes from a heart deeply agitated, and anxious for the welfare of its spiritual children, and opens to us very freely, the personal character and feelings; the official trials and joys, the noble pride and deep humility, the holy earnestness and personal love of the Great Apostle of the Gentiles."

Canon Farrar, of Westminster, in his great treatise on "The life and work of St. Paul," devotes the xxxii. chapter to a consideration of the "condition of the Church of Corinth," with a paraphrase of the 1st Epistle. It will suffice to show fairly the contents of the whole chapter by quoting only the first paragraph, as follows: "No one can realize the trials and anxieties which beset the life of the great Apostle during his stay at Ephesus without bearing in mind how grave were the causes of concern from which he was suffering, in consequence of the aberrations of other converts. The first Epistle to the Corinthians was written

during the latter part of his three years residence at the Ionian metropolis, and it reveals to us a state of things which must have rent his heart in twain. Any one who has been privileged to feel a deep personal responsibility for some great and beloved institution will best appreciate how wave after wave of affliction must have swept across his sea of troubles, as he heard from time to time those dark rumours from Galatia and Corinth, which showed how densely the tares of the enemy had sprung up amid the good wheat which he had sown."

The admirable work of Conybeare and Howsom contains a beautiful eulogium on this Epistle, and it is worthy of remark that these divines have plainly told us that Paul wrote for us and for our guidance. They say,—“While we rejoice that so many details of the deepest historical interest have been preserved to us by this Epistle, let us not forget to thank God who so inspired this Apostle, that in his answers to questions of transitory interest, he has laid down principles of eternal obligation.”

Many other citations might be given as to the condition of the Corinthian Church and the reason why Paul addressed its members in the way he did ; but as frequent reference is made to the facts in the course of the following essays and criticism, further evidence is not here necessary. Perhaps more is given than was needed for the purpose of illustration, but my desire is to show that all Churches have now an essential interest in the Epistles to the Corinthians on the ground that they deal with matters of practical importance, and more particularly on matters referring to the relation of Christian teachers and Christian people toward each other.

Moreover I am constrained to say that the condition of the Corinthian Church—its divisions—contentions—and

party strifes, appear to me like unto a prophetic delineation of the state of the Christian Church since the age of the Apostles, and the whole has presented itself to my mind painfully as a type of the state of things in our own times. There is nothing ever written that more fitly and fully describes the condition of the Church of Christ at this period of the nineteenth century than the Apostle's description of the Church of Corinth, as that has been explained by most writers. The misfortune is that we do not feel the evils of party as we ought. We are like people born and educated in an unhealthy climate; we do not feel the effects of miasma—it has wrought itself into our collective constitution. We all admit that Christ designed to form *one Church*, and we are apt to excuse the state of things now existing, by alleging that there may be spiritual oneness, where there is not what is called organic unity, as if it were true that organic unity consisted in sameness of external form. Truly, there may be unity where there is not uniformity, and the Gospel, adapted as it is to all peoples and to all forms of political government and national peculiarities, leaves many things open as to detail, while yet there are inviolable and unchangeable principles of action plainly discernible, from which it is not safe to depart. It follows that as we must see the evils of discord and division as portrayed by St. Paul, so we ought to perceive with equal clearness the remedies he proposes. He speaks to us. He is to the Church now the infallible expounder of the mind of Christ.

The principles avowed and enforced by Paul will not lead to Roman Catholic unity for it is exclusive, while that of Paul is inclusive. No other Apostle on the subject of the relations of Christians to each other occupies the place

of Paul. In no part of the New Testament is the subject of party and unity so distinctly brought out as in the first Epistle to the Corinthians. It is there enunciated and elucidated as foreseeing what would be required for the instruction of Christ's Church through all the ages. There may exist weakness, infirmities and departures from the covenant of God, yet "the Lord, the God of Israel hateth putting away," and Paul has instructed us how to deal with what may be considered a defective Christianity. The basis of all government in the mind of St. Paul as seen in his letters to the Corinthians, is love—Christian gentleness, affectionate forbearance. The propagation of the Gospel is to be promoted, not by separation and party organizations *on exclusive principles*, but by a union of hearts and a coöperation of activities. The present state of the Churches of Christendom is the one great obstacle to the spread of Apostolical Christianity. That there is a vast improvement is an occasion of great joy, but as yet there is only a dim perception of duty. There is nothing dogmatically declared as essential in doctrine by the greatest number of the Protestant Churches, that should occasion the formation of *rival* sects. Differences of opinion are not reasons for separation. There is room in Paul's theory and practice for wide diversities of opinion on many subjects. There is one foundation laid in Zion—every believer is accepted for Christ's sake, and differences of opinion which do not touch the foundation and the faith, should only be regarded as ground for the existence and development of the higher spiritualities of the life of love. The high-toned assumptions which distinguish certain sects would be brought down by the spirit of love which is the Spirit of Christ. The all-embracing charity recommended by Paul would level

“every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.” To this end, there is nothing more needed in these “perilous times” than the gracious outpouring of the Holy Spirit, not only to convince the world of sin, but to convince the Church of righteousness. A mere exchange of pulpits is not enough—gathering on the platform of the Bible Society is only a faint picture of what ought to be—separate œcumenical councils of the several Churches do not meet the demands of Christianity. There will yet come a time when all the Churches of Protestant Christianity will meet in full, delegated council; consent to harmonious coöperation and restriction, in such manner as that they may more effectually circumvent the designs of men who know not the power and place of the Christian religion. “By this shall all men know that ye are my disciples,” saith Christ, “if ye have love one to another,” and show it, by working together for the salvation of mankind, and not for the building up of sects, except as these form integral portions of the one Holy Catholic Church—and are so mutually recognized. Love is invisible, yet it is a power—a motive power. It is in Christianity an evidential power. Love is thus defined by the Divine Master who was Himself the most glorious illustration of its nature and power. Paul, next in order, felt its influence and never diverged from the Master’s authoritative exposition. It was his prerogative to show in his life and Epistles, how love is the fulfilling of the law—that all law affecting humanity and society is embedded in that divine principle. As love cannot work any ill to our neighbor so its universal prevalence would obviate the occasions of discord, and ensure pure harmony and general happiness. After Christ, and

one with Him, Paul becomes the instructor and guide of the Church Catholic. That is the position given him in the providence of God. Hence his life work was not only that of a Missionary Preacher—an itinerant evangelist, and a founder of Churches, but he was foreordained to become an Epistle to all men unto the end of the age, by means of the letters we possess; which are the expression of a conscious experience of Divine love—the fruit of the indwelling Spirit of Christ.

We may now remark that his usefulness as an instructor in the mysteries of godliness, and in the duties of teachers and members, has been greatly diminished by an erroneous interpretation of portions of his first Epistle to the Corinthians. They have been considered difficult, obscure, or hard to be understood, and so we have felt them to be while studying various authors who have written respecting them. We have never been able to accept the usual interpretation of the third chapter. The conclusion of the ninth chapter has been taken as justifying a doctrinal theory, with which it has no connection, and the thirteenth as generally understood has no relevancy with the argument and design of the Epistle. The third chapter is declarative of the certain loss of reward, which inevitably follows work done in the Church from unworthy motives. The ninth relates especially to the personal and ministerial character of Paul himself. He was and is, a practical exemplification of that law of action which is fundamental in his theory of Christian ethics, relating to self and neighbour. He would not lose his reward for he would never swerve from the law of self-sacrificing love as a motive to save mankind. Each according to his sphere may do likewise. The thirteenth chapter is the grand culmination of the argument. No reward for service, unless love is the motive—the Alpha and Omega of

action,—the source of harmony, the element of perfection with which party spirit is irreconcilable. As shown already, commentators agree as to the sad and sorrowful condition of the Corinthian Church, which we take as ideally typical of an existing state of things, but the usual interpretations afford no light or very little, as to the infallible remedy prescribed. We dare not say that our views and interpretations are correct beyond room for doubt, but we are perfectly satisfied that the writers whom we have criticised cannot possibly be right as to the main points. Our respect for Paul separates us from them, and we are not without hope that the presentation of thought in what may be considered a new direction, may lead to a more thorough examination of the whole subject as of vital and practical importance.

On the topic of Christian or ecclesiastical ethics as to their source we will further say, that although the writers we have quoted, and others, have shown with sufficient distinctness, the relation of Paul to the Church existing in his time, only a few of them appear to us to have declared with equal clearness the relation of Paul to the Church of the present age. It must be held that the principles of Christian doctrine and Church discipline which he declared as the truth and the law, must be held and taken as the truth and the law to us, and to all Christian people. Hence it is that we have endeavoured to show the necessity which exists for knowing exactly what he said, and what he did. What he said and did, we ascertain from the corrected texts of his Epistles, and from what is reported of his words and ways in the Acts of the Apostles. We have no difficulty in assuring ourselves of the identity of the author of Romans xii., and xiii.—of 1 Corinthians iii.—8–23 ;—of the ix. ch. of the same Epistle,—of the xii.—and xiii., and of the Epistle

to the Ephesians iv. 1-15. But, we hold that with the correct text, we should have a proper translation and a proper comment and an application of the principles involved in his words. He is to us, what he was to the Church of Rome, of Corinth and of Ephesus. The Apostles had no successors, as such. None are needed while we hold fast "the form of sound words" in the divine record. Infallibility ended with their administration, and we are under obligation to follow their canons of doctrine and government. We have no right to add to or take from the record. What Paul taught respecting the brotherhood of mankind,—the communion of saints, and the duties of preachers and people, stand for ever as irrevocable decrees. How did Paul treat *parties* as such? how did he deal with offenders? what did he tell the Churches to do in these and several other cases? Give the facts, and you have the binding law for all time, and in every place. What he says in 1 Cor. v. 4, "when ye are gathered together," is not to be understood as requiring them to do so, but he assumes the practice as established, and although absent in person, he was present in spirit, when his Epistle was read. It was authoritative. And so it is now. Hence it would be occasion of regret if what is written polemically or critically should divert any one from considering the practical purpose which we have endeavoured to keep before the mind, while engaged in the study of Paul and his expositors.

The three essays which follow are respectively designated—*The Trial by Fire—Proportionate Reward for Service*—and, *The Supremacy of Love*. In these essays the views of several authors are carefully examined. In a separate paper we have reviewed Olshausen on the several parts of the Epistle herein examined, and have added notes

on Dean Alford. Considering Mr. Beet as one of the best commentators of this age we have found it necessary to review his expositions at some length. Professor Edwards is the latest expounder of St. Paul to the Corinthians and therefore he has claimed attention. The late Rev. Dr. Cooke wrote at large on a portion of the third chapter. He demolished Bellarmine's purgatory, but did not comprehend St. Paul's argument, as we have endeavoured to show in a separate paper following the first essay. These several "hours" of meditation may be taken as defensive of our views formed on the passages in St. Paul's first Epistle to the Corinthians, which we think have been misinterpreted. They may be considered fragmentary papers, but howsoever open to criticism *the student* of St. Paul will compare and combine the several parts of this volume, in order fairly to judge of the exegesis. The whole is sincerely offered as a contribution to a better understanding of Paul as a writer on ecclesiastical ethics. To this end also, we have made several quotations from many authors; the purpose being to lead our younger brethren to sources of spiritual knowledge, and induce a more thorough study of Pauline doctrine and practice; especially regarding it as an emergent duty in these days of divergence from the law of love—days also of inspiring hope toward the accomplishment of the Saviour's intercessory prayer for His people, "That they all may be one, as thou Father art in me and I in Thee, that they may all be one, that the world may believe that Thou hast sent me." John xvii., 21.

As an appendix there will be found a paper on a portion of the Epistle to the Romans, that is of chapter xiii., 11–14, and chiefly consists of an examination of Mr. Beet's commentary on that passage. There is close kinship between

the Epistle to the Romans and that to the Corinthians, particularly, in the practical part of the Roman letter. There is the same kind of erroneous exegesis on Romans xiii., 11-14 as exists in regard to 1 Cor. iii., 11-15. The moral and spiritual instruction inferred by ordinary interpretations, however good in itself, is not found in the teaching of the respective passages. But higher and nobler motives of active Christian life and love are brought out by the more consistent interpretation given in the appendix pages.

With all humility we adopt the language of St. Chrysostom, from two of his Homilies; the 2nd and 22nd. "I feel in my heart a fire and a love for this great Apostle (Paul) which I am unable to express. When I contemplate that beautiful soul, I am ravished with ecstasy; the more I reflect upon his rare qualities, the more I am transported out of myself; and I cannot sufficiently admire that a single man should have united in himself all the virtues of Christendom, and have possessed each in perfection." * * *

"I know not if he is a terrestrial angel, or a celestial man, but this I know, that he is the temple of the Holy Ghost, and that *Jesus Christ speaks by his mouth*. His zeal is incomparable, his charity is infinite, or rather, he himself is all charity; his care for the Church of God surpasses the natural vigilance of the shepherd; his courage approaches heroism; his fervent love for God resembles that of the seraphim."

“ If the spiritual forces which produced our civilization were spiritual, and if, as already noted, the existing vehement secularity is not a normal, but a parasitic growth, then it is apparent that its proper corrective must be found in the development of that Christian consciousness which was its germ, to its utmost possible depth. There must be a closer union with CHRIST as the indwelling life of humanity, a more faithful reproduction in His professed followers of His life and character, especially of His perfect self-surrender to the Father's will, His self-sacrificing, benevolent activity, and His self-devotion to the spiritual interests of men. In other words, the secularity of society must be fought with those spiritual forces which were the germs of the civilization which, by being perverted and misdirected, makes that excessive worldliness possible. The spiritual must antagonize the carnal; a Christian consciousness *burning* with Christian love must become a torch in the hands of the Church to *kindle a conflagration* before which the excessive worldliness of the times shall become as chaff to an all-devouring flame.”—*Christian Advocate, New York, July 15, 1886.*

I.

THE TRIAL BY FIRE.

THE REV. DOCTOR ADAM CLARKE in his valuable Commentary on the Holy Scriptures, in the conclusion of his exposition of the 1st Epistle to the Corinthians, says with great candour, "I feel it necessary once more to call the reader's attention to the many *difficulties* contained in it as an excuse for anything he may find handled in an unsatisfactory manner. Perhaps it may be of little consequence for him to know that this Epistle has cost me more labour and difficulty than any portion of the same quantity which I have yet passed over either in the Old or New Testament." Commentaries and expositions written before Dr. Clarke's time, have been compared with his notes, and since his day many learned lectures and expositions have appeared, the most recent coming under the general title of the "Pulpit Commentary." The Expository portions of this work were assigned to the Venerable Archdeacon Farrar, D.D. The difficulties which oppressed Dr. Clarke were evidently felt by Dr. Farrar, and therefore in many portions both have expressed themselves with great caution. In these days we have the advantage of the "revised version," and several other sources of critical investigation. Yet in those portions of the Epistle where, to our mind, the greatest difficulties occur, there is a general agreement of interpretation which, in our judgment, has increased rather than diminished the difficulties of which complaint is made. A consistent exposition of the 1st Epistle to the Corinthians remains a necessity, if only as a vindication of the logical accuracy of St. Paul; for if his interpreters are right, he

cannot be freed from the charge of self-contradiction on several important points. This general statement applies to all the expositions which have come under our notice, including Diodati, Bengel, Wesley, Clarke, Benson, Bloomfield, Alford, Meyer, Olshausen, Guyse, Robertson, Doddridge, Faussett and Farrar, together with the several learned Homiletic writers who have contributed so largely to make up the Pulpit Commentary.

The division of this Epistle into chapters and verses has, in our opinion, occasioned a good deal of the mental confusion which exists as to the meaning of St. Paul. From critics who should have nothing to do with unauthorized separations of the several parts of a complete letter written for a specific purpose, these divisions cannot be claimed as an excuse for error. Dr. Farrar, in his introduction, states very fully and clearly the one design of the Apostolic letter to the Corinthians, and yet, with the rest, loses sight of that design when he approaches some of the striking proofs of the logical argumentation of St. Paul. This is especially the case in all expositions of the Third chapter, of the Ninth and of the Thirteenth, all of which are necessary and beautiful illustrations of the Apostles' chief purpose in writing the Epistle. In these portions, expositors miss the mark at which the Apostle aims, and introduce elements of thought which lead away from his grand design. We are carried to execution and destruction in the third chapter, where St. Paul assures of salvation, and we are transported in the thirteenth chapter to the heaven of heavens for perfection, where the Apostle declares it is attainable in this life.

In the beginning of the Epistle, St. Paul very fully states the reason why he was constrained to write it. After

Christian salutations and commendations of spiritual excellencies, he says that information had reached him from reliable sources that the Church at Corinth was disturbed and disfigured by contentions and party strifes. (Ch. i., 5, 10.) He would have them "perfectly joined together in the same mind and in the same judgment." (Ch. i., 10.) They had become disjointed; severed into parties by glorying in men. He remonstrates against all partizanship, and deprecates all leadership of parties, even of those who said "and I of Christ;" when the divine name was used in contradistinction to his own, or that of any mere instrument employed by God for the deliverance of souls from the guilt and power of sin. (Ch. i., 12-13.) Indeed the method of salvation through Christ alone and the instruments of their conversion were so providentially arranged and distinguished "That no flesh should glory in His presence," "who of God is made unto us wisdom and righteousness and sanctification and redemption." "That, according as it is written, He that glorieth, let him glory in the Lord." (Ch. i., 29-31.) Such was the character of the Apostle as a minister of Christ, through whom the Corinthians had received the Gospel, that it was perfectly proper as well as consistent with his argument that he should remind them that he had done as he had determined, never "with enticing words of man's wisdom" to preach "Jesus Christ and him crucified," "but in demonstration of the Spirit and of power: that their faith should not stand in the wisdom of men, but in the power of God." In all this characterization of his own ministrations he could say "We have the mind of Christ." (Ch. ii., 1-5, 16.)

In the third chapter as we are obliged to call it, the Apostle resumes his consideration and condemnation of a

party spirit, and continues his warning expostulations. Their party strifes were proofs of childish weakness, incapacitating them for the highest achievements in Christian knowledge and experience. They walked as men, whose faith stood only in the wisdom of men, forgetting that whether Paul planted or Apollos watered, it was God alone, whose power made all labour productive. (Ch. iii., 3-7.) "Therefore let no man glory in men" because all such glorying is vain, especially when it is considered that all mere partyship lacks durability, and the loss ensues of those higher and nobler attainments and rewards which God designed to bestow through the redemptive covenant, by the ministry of the Apostles, named again in the 22nd verse of the third chapter, who, as he says in the 9th verse, are "laborers together with God." His own example is again introduced in the 10th verse, and in what follows to the close of the chapter, or especially to the end of the 20th verse. It is our purpose to show that the Apostle's argument is consistent with his acknowledged design, which it cannot be if we accept the ordinary interpretations of his admirable illustrations; whether drawn from agricultural pursuits or architectural workmanship, makes no difference, either or both signifying work supposed to be done for the enlargement of the Church of our Lord Jesus Christ.

Properly to understand St. Paul, it is necessary to ask attention to the latter part of the 10th verse, which certainly should have been the beginning of the 11th verse. St. Paul, without vain ostentation, but by "the grace of God," declares "as a wise master-builder I have laid the foundation," "and another"—any other—not especially Apollos or Cephas, as Dr. Farrar conjectures, "buildeth thereon." "But let every man take heed how he buildeth thereupon.

The important word is "how." Alford says "with what material." Guyse paraphrases thus: "But let every one that would be employed in raising a good superstructure, take care what sort of doctrines and practices he builds upon it, &c." Dr. Farrar does not touch the "how" at all, but it is easy to perceive from his views on other verses that he, too, thought of materials for a building. Wesley says, "Let him see that all his doctrines are consistent with the foundation." Dr. Clarke, "let him take care that the doctrines which he preaches be answerable to those which I have preached." Bengel "*Βλέπω*, let him see (take heed); I, says St. Paul, have done my part; let them see to their's who follow me in this work,—*πῶς* how far *wisely*, how far in builder-like style." "How far *wisely*," is nearer the Apostle's meaning than any other exposition in our possession, of which more hereafter. It will thus be seen that there is a general agreement concerning the Apostle's "how." Agreement, however, does not insure accuracy. Professor Robinson in his Greek and English Lexicon of the New Testament, under the word *Ἡώς*, says, "In oblique discourse, after verbs of considering, finding out, knowing, making known, and the like, the interrogative force is dropped, and *πῶς* is equivalent to "*ὅπως, how, in what way*," and among the passages cited as proofs he includes "1 Cor. iii. 10." There is at least one sure method of ascertaining what the Apostle meant when he said, "Let every man take heed *how* he buildeth thereupon." Already we have had occasion to allude to the conduct of St. Paul as an example of disinterested self-sacrifice in the work of Christ. It must be remembered that glorying in men, thereby constituting parties in the Church, was the great offence in Corinth. Paul laid the foundation of that Church, but must

not be regarded as the mere layer of a foundation. He was also a builder. In his work he was so much afraid of any thing like personal aggrandisement being attributed to him, that he gave God thanks because the number of persons baptized by him was limited to a very few—"lest any should say that I had baptized *in mine own name*." (Ch. i, 15.) He would give no occasion to any to suppose it possible that he, or Apollos, or Cephas, could become leaders of parties. That was "*how*" he wrought in the Christian cause. Nevertheless parties had arisen, and their strifes and contentions were distressing to the Apostle. They were "puffed up for one against another." (Ch. iv, 6.) Self-glorification, self-seeking, one applauded, another denounced, whereby the spirit of true Christian charity was obliterated. In addition to those who may have been considered regular ministers, there were many others; teachers, preachers and exhorters in the Church, builders on the one foundation, for they are not charged with an abandonment of Christ, or general heresy. But considering their outward manifestations of carnal glorying—as men, not as Christians, (Ch. iii, 3), Paul earnestly expostulates and says, "Take heed '*how*,' ye build"—in what manner—in what spirit—from what motives. Your glorying is not good—not wise,—your party building cannot stand the test. And further, as an example to all, Paul says, "And these things, brethren, I have in a figure transferred to myself and to Apollos *for your sakes*; that ye might learn in us not to think of men above that which is written, that no one be puffed up for one against another. For who maketh thee to differ from another? And what hast thou that thou didst not receive? Now, if thou didst receive it, why dost thou glory as if thou hadst not received it?" (Ch. iv., 6-7.) As if he would say with

James, "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." (Jas. i, 17.) "Wherefore I beseech you be ye followers (imitators) of me" (ch. iv., 16) in the lawful use of all gifts and graces. Here then is the grand example for the Corinthians and for all Christian workers—ministers and teachers of every name and nation. We are warned against unholy motives and party aims. The Apostolic example is to be followed. He built—"how"? From the purest motives, only for the glory of God in Christ, and therefore his work, and all such work, is as "gold, silver, precious stones." But to form parties and thereby glory in men, and to build—that is, work in any way from evil motives—for the exaltation of human wisdom and for the promotion of personal and party objects, is a vanity of vanities. The work of these "vain" persons, however wise they may think themselves to be, has no value for the worker as such, being only as brush-wood, dried grass, or mere stubble from which the grain of value has been taken. These material figures, therefore, symbolize spiritual aptitudes and aims; they represent motives of action, springs of operation, and not building materials. Human devices are "weak and beggarly elements," which disfigure the temple, and are destructive of unity and purity. Work done from pure and spiritual motives, with perfect love to God and man, is as "gold, silver, precious stones," which however tested cannot be depreciated or lost, and is of value for reward to the worker. On the contrary, we have the "wood, hay and stubble," representing another, perhaps as now, a very large class of workers with numerous followers, who are intensely sectarian, although their distinctive party motto may be,

"And I of Christ." Even this was one of the peculiar features of Corinthian orthodoxy, as it wished to be considered. Surely not "yet not I" would be tolerated by the man who said to the Galatian Church, "But far be it from me to glory, save in the Cross of our Lord Jesus Christ." (Gal. vi., 14. Ah, but there is a great difference between the two. "And I of Christ" was a party catchword in the Corinthian Church, and signified very little more or other than, "And I of Cephas"; whereas Paul was crucified to the world—dead to worldly applause or fame. The schismatics in Corinth were controlled by carnal and unspiritual motives, and their works were as "wood, hay, stubble." "*Wood*"—not wood used for building purposes, such as we should call timber, but wood fit only for kindling a fire, or to be burned. "*Hay*"—dried grass, "which to-day is, and to-morrow is cast into the oven"; "herbage, wild flowers cut with the grass, withered by the heat, and used for fuel." "*Stubble*"—a portion of the stalk, gathered for burning after the heads of grain have been saved. All these figurative terms have the same signification, that of liability to destruction, because of no permanent reward value to those who use them. They do not refer to persons, further than persons embody and manifest principles of action—motives for exertion of a partizan character, lacking charity, the grand quality which never faileth. Yet the workers, building on the ONE FOUNDATION, shall themselves be saved, with all who through them call on the name of the Lord Jesus—saved through the fire which shall consume the "wood, hay and stubble" of party self-glorification.

The speculations of many writers in reference to buildings of wood, &c., a sort of attachment to the temple, thatched with hay or stubble, have no basis in the language

or thought of St. Paul. Dr. Farrar seems to shun the notion of building with flimsy materials, but he defines the wood, hay and stubble as symbolic of erroneous doctrines, in respect of which he is mistaken. The Homilists, however, of "The Pulpit Commentary," are diffuse, almost exhaustive, in their notion of building materials for a structure which has to be burned down literally. A few illustrations may suffice.

Dr. Thomas, the leading Homilist, says:—"That to Christ as the Foundation, men bring worthless as well as valuable materials. Some build edifices of 'gold, silver, precious stones,' and some of 'wood, hay, stubble.' 1. There are edifices *partially formed* of wood, hay, stubble. (a) The mere *creedal* character is worthless. (b) The mere *sentimental* character is worthless. (c) The mere *ritualistic* character is worthless. All these characters are formed of 'wood, hay, stubble,' things of no solidity, no value, no duration. 2. There are edifices *entirely formed of valuable* materials brought to Christ. They are formed of 'gold, silver, precious stones.' The profoundest thoughts, the strongest sympathies, the gold and silver of the soul, are connected with Christ." P. 97.

The Rev. E. Hurndall, M.A., another of the Homilists, says:—"In Christian work *right materials should be used*. It is not enough that we teach, we must teach the *truth*, and we must teach the truth *as it is in Jesus*. Our doctrine must be of Christ, and it must be *sound doctrine*, the 'sincere milk' of the Word. The revelation of God, *unedited by man*. What rubbish has been and is taught by not a few! how much 'wood, hay, stubble' placed in the great spiritual building! No wonder that the Christian soldier is so often worsted, when he fights with gingerbread

weapons. Shame upon man that, when the right material for labour is provided, they go hunting about for the wrong. The Scriptures are the great quarry and mine, in which costly stones and gold and silver abound, and no zealous spiritual builder need lack who will search these mines." P. 112.

The Rev. R. Tuck, B.A., says:—"The materials used in the structure may differ. Even of right materials there is a diversity, represented by 'gold, silver, precious stones.' Some teachers are strong in Biblical exposition, others in enforcement of practical duties, and others in appeal to pious feelings, but all bear upon the harmonious uprising of the building. The architectural features may in parts differ. The general design cannot be altered, but multitudes of details are left open." (P. 128.) The same author comes more nearly to the Apostle's purpose in writing the Epistle, when, on p. 131, he seeks "The root of the party spirit." He says it is precisely *self-satisfaction*, but it may take form as (1) pride of wisdom; (2) pride of place; (3) pride of birth; (4) pride of power. A man wants to be separate from his brethren, and to be counted superior to them. The party spirit is not, however, only shown in the *leaders*; there are persons who are weakly willing to take sides and follow leaders, and he who *follows* may be quite as wrong and as mischievous as he who *leads*. The root of the evil, the *self-seeking spirit*, may be equally found in them both."

With the exception of this last quotation, by all the foregoing and similar interpretations the unity and dignity of the Apostle's arguments are sadly degraded. The preaching of such homilies may satisfy a large class of hearers, and many portions of Scripture may be found on

which to rest the line of thought, but a preacher of the Word is not, in our humble opinion, authorized to misinterpret the Apostle in order to establish a theory, which, though it may be sound in itself, is not taught in the text. Whether right or wrong in doctrine, all must avoid a *party spirit*,—that is always wrong, and against *that* Paul wrote.

Bloomfield on the 8th verse of ch. iii. has the following note: "This (as the Greek Commentators and Hypeirus remark) is added by way of stirring them to diligence that it might not be supposed that all the labourers, however superior in industry, would be on the same footing and receive the same reward. The words therefore form an *epanorthosis*, *q. d.*, 'They are not so far *one* but that respect will be had to each one's labour and pains, and he will receive his own reward proportionately.' Hence would arise a strong incentive to diligence and activity, supplied by their knowledge that their 'labour should not be in vain in the Lord.' For to *labour* it is that reward is promised, not success of *labour*, which is not in any minister's power."

In some respects, the *principle* set forth in the foregoing quotation is admitted, because it is apparent from the Apostle's argument that a man may be very diligent and even successful in his work, and yet miss obtaining any reward. He may indeed "suffer loss" and therefore "let every man take heed *how* he buildeth thereupon." (v. 10.) On this 8th verse Bloomfield also remarks, "The Apostle engrafts an admonition to those who are or may hereafter be employed in it, that they may mind with what kind of doctrines they follow up the first elements, so that they may be suitable thereto." Now it does not appear that false doctrines are attributed to the builders or labourers, but they are charged with working under the influence of

motives, and for purposes inconsistent with the "One Foundation," and equally inconsistent with the statement "he that planteth and he that watereth *are one*." The element of oneness in charity and unity of purpose was wanting in Corinth, and therefore the party and factious spirit prevalent could not endure the tests of character which would be applied; which, indeed, were applied by the word of the Lord, expressed in the directions and warnings of the wise master builder, who had "the mind of Christ."

On verse 12 Bloomfield observes: "The sense of this and the following verses is somewhat obscure, arising from some confusion in metaphor, though indeed the difficulty has been increased by not adverting to the close connection of this verse with v. 10, and by a misapprehension of the Apostle's general purpose in this passage, which was not, I apprehend, as is commonly thought, to represent *one* edifice but *two*. He means to say that on the foundation of those elementary principles two very different buildings might be erected: and thus the metaphorical expressions here used are meant to designate the *good* and the *bad* superstructure respectively; and the different terms employed represent the different degrees of goodness or badness in each." And then Bloomfield quotes Billroth and Stenerson to the same effect, and proceeds with his exposition on the assumption of two buildings, constructed of materials very different in worth and in respect of durability.

The close connection between the 10th and 12th verses is readily admitted, and that without perceiving the "obscurity" of either or both, taken together. If there existed what is called "obscurity," it is not diminished but rather increased by the supposition that *two* buildings are

introduced by the Apostle.* The fact is, there are *two* classes of persons working on the *one* superstructure, but their motives are very different. They are not actuated by the same desires and aims. These are as different as "gold and silver" differ from "wood," or as "precious stones" differ from "hay and stubble." It is a mistake to imagine any material building in course of erection, or as though that structure of Paul's was to be completed by human hands alone. The Temple is the Lord's and cannot be materialized or localized without prejudice to the spiritual character of the Gospel, and the spiritual design of the *Great Commission*. The Temple is one—the builders are many. "But let every man take heed *how* he buildeth thereupon"—not with what materials, nor with what doctrines, but in what spirit he does his work; the "*how*" is the rule of judgment, "For as he thinketh in his heart, so is he;" and so is his work, or worth, the essence of which is not in the outward action, but in the spiritual motive. Thus we learn *what* will be "tried in the day," and therefore Paul concludes this division of his letter against a party

* The Rev. J. S. Howson, D.D., published in the "Sunday Magazine" 1867, four excellent articles on "The Metaphors of St. Paul." From the one on "Classical Architecture," we select the following paragraph: "St. Paul says that Christians are collectively as well as individually, the *temple* of God. There are two passages—one in the first and one in the second Epistle to the Corinthians, which may be instructively compared in reference to this point. Now all this, if we consider the matter closely, is almost implied in the word, and in the metaphor which it represents. A building is an aggregate thing. And, believers are not buildings, but parts of a building. St. Peter calls them "living stones." I think we are sometimes too apt to forget this, and to treat Christianity (if I may use the expression) as if it were *monolithic*. We may lose in precision by not attending to the metaphors which are involved in Scripture words, and thus the proportion of our doctrine may be disturbed. It is not too much to say that, with regard to the point before us, we might, out of the use of the word "edify" or "build" get a whole commentary on that article of the Creed—"I believe in the Holy Catholic Church." (1 Cor. vi., 19; 2 Cor. vi., 16.)

spirit, with these weighty, authoritative words: "I will come to you shortly, if the Lord will, and will know, not the speech of them which are puffed up, but the power. For the Kingdom of God is not in word, but in power." (Ch. iv. 19, 20.)

It is now necessary to consider the testing power by which all sorts of work would be tried. The Apostle says: "Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is." As to "the day," it is certainly not to be regarded as a definite period of time. "The day" will be discovered when we shall have ascertained the divine methods of trial. Hence, we do not receive the expositions concerning this "day," which have been given by various commentators from Chrysostom to Bengel and to this time. Bengel says: "The fire of the last day, and of the divine judgment, is intended, as is evident from the subsequent language, which peculiarly applies to the last judgment (iv., 5; 2 Cor. v., 10—2 Thess. i., 8); to which the visible fire on that day will correspond." We do not perceive the "correspondence," for as the trial of which Paul writes is to accomplish good during the Church's existence on earth, its postponement to the end of probationary time must be considered incongruous. In chap. iv., 5, St. Paul says: "Wherefore judge nothing before the time." He does not say before the end of time, and "before the Lord come" does not signify that He omits to visit His temple until the final judgment.

On verse 13 of the 3rd chapter Archdeacon Farrar observes: "*Every man's work shall be made manifest.*" The real nature—the worth or worthlessness—of each man's work will be made clear, sooner or later. "The day shall

declare it." "The day" can only mean, "the day of the Lord Jesus Christ" (ch. i., 8), which would especially make manifest the counsels of the hearts (ch. iv., 5), and judge the secrets of men (Rom. ii., 16), and make all men manifest "before the judgment seat of Christ." With Farrar on this point the Homilists concur. On the 13th verse Mr. Wesley has a longer note than usual with him. He says: "The time is coming when *every man's work shall be made manifest*. For the great and final day of the Lord shall declare it to the whole world. *For it is revealed* (what faith beholds so certain and so near, is spoken of as already present) by fire; yea, *the fire shall try every one's work of what sort it is*. The strict process of that day will try every man's doctrines, whether they come up to the Scripture standard or not. Alluding to the flaming light and consuming heat of the general conflagration. But the expression when applied to the trying of doctrines, and consuming those that are wrong, is figurative; for no material fire can have such an effect on what is of a moral nature; therefore it is added, "He who builds with 'wood, hay or stubble' shall be saved through the fire." On this note of Wesley's observe the distinction drawn between what is moral and what is material; a very proper distinction, but it has been shown above that the "wood, hay and stubble" being material do not *symbolize* material substances. They are material figures representing the qualities and results of moral acts, and therefore are not consumable by material fire. We have from hence a canon of interpretation, which although a safe guide for us, seriously disturbs Mr. Wesley's general exposition, as it also affects many others, in respect to St. Paul's testimony concerning the revealing power which should change the temper of the Corinthian parties.

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Of "the day" Robertson, of Brighton, says:—"What is this day? When is this day? Generally speaking, we say that it is time; but more particularly, the trial day, which every advent is, and especially the last, in which nothing shall endure but what is real. Nothing gilded or varnished will remain, but only precious stones, gold, silver, and these only so far as they are unmixed, for just as fire burns straw, so must all that is not based on the Truth perish." But straw is material, whereas Truth is moral or spiritual, and requires something other than literal fire to test, or prove, its purity and power. So the day is not defined because the expositors are not clear, or are mistaken, as to the fire that shall "try every man's work of what sort it is." Yet we agree with Robertson that "it is time, more particularly the trial day, which every advent is," assuming that there may be "*advents*" for the purpose of trial, before the final coming of the Lord to "judge the quick and the dead."

The important question now is, what is that fire which shall consume the "wood, hay, or stubble," and which may also separate the dross from the gold and silver, and precious stones, for all these materials are alike exposed to the testing power? It cannot be material fire, as Mr. Wesley has shown, thereby disproving his inappropriate and inconsistent exegesis. But as fire is a symbol of power to separate and to purify substances, so in the matter under our consideration, it is a spiritual energy sufficiently exerted to remove moral accretions from the temple of the Lord, and destroy every thing inconsistent with its beauty, symmetry and purity. A divine power which shall sweep away all party distinctions, and harmonize into peaceful unity all conflicting organizations. So that, as to the Corinthians, the Apostle's entreaty respecting them shall then be realized,

"Now, I beseech you by the name of our Lord Jesus Christ that ye all speak the same thing, and that there be no divisions among you: but that ye be perfectly joined together in the same judgment."* He had not lost sight of this strongly expressed desire for the overthrow of parties, when he presents to them the fact, that "the day" of trial was approaching when they would be compelled to yield to those mighty forces which would separate the precious from the vile—the gold and silver from the wood and stubble. Of that grandly Evangelic day the Prophets had spoken, in a way perfectly accordant with the language and design of the Apostle." When the Lord shall have washed away the filth of the Daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof, by the spirit of *judgment* and by the spirit of *burning*." (Isaiah iv. 4.) So in Zechariah, "Hear now, O Joshua the High Priest, thou, and thy fellows that sit before thee: for they are men wondered at; for, behold, I will bring forth my servant the

* A very striking and beautiful illustration of what I believe Paul designed to teach appears in the correspondence of the New York *Observer* of 18th February, 1886. The Rev. S. Cowell, of Bellevue, Iowa, writing to that valuable Christian journal, gives an account of a powerful revival of religion in Detroit, Mich., and Bellevue, where several of the Churches co-operated in Christian work. And he says: "The captious were disarmed, infidels rebuked, the hearts of Christians softened and turned toward each other: sinners were helped in their struggles for life and liberty. The power and wisdom of united effort were illustrated and God was glorified. And why should it not be elsewhere? Unity means love, and love is power. It is the sunbeams that melt the ice. It is the fire of heaven that consumes envy, hatred and malice and all uncharitableness. It is the alone strength wherewith the soldier wields his sword and overcomes the foe." Again in the same communication "and if ever the Churches are to stand shoulder to shoulder and become a mightier power than they are to-day, they must reach after this same love. Organic union never can be reached without it. Without love the eye is shut, the ear is hard of hearing; but with love the eye is clear—clear as a still lake into which the stars shine down. And then, that organic union will be accepted which is pure, reverent, beneficent and scriptural."

BRANCH. For behold the stone that I have laid before Joshua ; upon one stone shall be seven eyes : behold, I will engrave the engraving thereof, saith the Lord of Hosts, and I will remove the iniquity of that land in *one day*. In that day, saith the Lord of Hosts, shall ye call every man his neighbour under the vine and under the fig tree." (Zech. iii., 8-10.) No party separations in that day. Be it remembered that this prophet has a reformed and restored temple in vision, and "the angel that talked with him said 'This is the word of the Lord unto Zerubbabel,' saying 'Not by might (army), nor by power (of earthly origin), but by my Spirit saith the Lord of Hosts. Who art thou, O great mountain ? before Zerubbabel thou shalt become a plain : and he shall bring forth the headstone thereof with shoutings, crying Grace, grace, unto it.'" (Zech. iv., 6-7.) Take note also of the prophet Malachi, "Behold I will send my messenger, and he shall prepare the way before me, and the Lord whom ye seek shall suddenly come to His Temple, even the messenger of the Covenant whom ye delight in ; behold he shall come saith the Lord of Hosts. But who may abide *the day* of his coming ? and who shall stand when he appeareth ? for he is like a refiner's fire, and like fullers' soap ; and he shall sit as a refiner and purifier of silver : and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." (Malachi iii., 1-4, &c.)

With all these prophecies, Paul, the godly Jew, was thoroughly conversant.

The greatest of prophets (according to the testimony of the Son of God) declared when he stood by the Jordan, "I indeed baptize you with water unto repentance ; but he that cometh after me is mightier than I, whose shoes I am not

worthy to bear ; he shall baptize you with the Holy Ghost, and with fire." (Matt. iii., 11.) The Rev. Wm. Arthur begins his heart-stirring—his immortal volume "The Tongue of Fire," by quoting these words of John the Baptist. Mr. Arthur says : "This last expression might have conveyed some idea of material burning to any people but Jews ; but in their minds it would awaken other thoughts. It would recall the scenes when their father Abraham asked Him who promised that he should inherit the land wherein he was a stranger. "Lord, whereby shall I *know* that I shall inherit it?" The answer came thus : He was standing under the open sky at night, watching by cloven sacrifices, when, "behold, a smoking furnace and a burning lamp that passed between those pieces" of the victims. (Gen. xv., 17.) It would recall the fire which Moses saw in the bush, which shone, and awed even the wilderness, but did not consume ; the fire which came in the day of Israel's deliverance, as a light on their way, and continued with them throughout the desert journey ; the fire which descended on the Tabernacle in the day in which it was reared up, and abode upon it continually ; which shone in the Shekinah ; which touched the lips of Isaiah ; which flamed in the visions of Ezekiel, and which was yet again promised to Zion, not only in her public but in her family shrines, when the Lord will create upon every *dwelling place* of Mount Zion, and upon all her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night."

Whatever notions Jews might have when they heard John's words of "fire," this we know from certificates which the Jew understood not, that these divine emblems all through the ages, were attestations of the divine presence—they were illustrations of the divine providence, and they

were revelations of the divine grace having respect to the life and development and conservation of the Church of God. Moreover, the Holy Spirit was to be an abiding, not a transient guest, manifesting His power now and again for special purposes. The Corinthian Church needed a visitation—a baptism “with the Holy Ghost and with fire.” That is the only fire which effectually “tries every man’s work of what sort it is.” It is a spirit of judgment and of burning—it is the refiners fire of divine illumination and sanctifying grace; the Word and Spirit of God. Cruden, under the word “Fire,” remarks, “The word of God is compared to fire, (Jeremiah xxiii., 29) ‘Is not my word like a fire?’ It is full of life and efficacy; like a fire, it warms, melts and heals my people, and it is powerful to consume the dross and burn up the chaff and stubble. And the Apostle says, that every man’s doctrine” (Paul does not say doctrine but ‘works’) “should be tried by fire, that is by the light of the word of what nature it is, whether it be true or false, sound and solid or corrupt and frothy.” All are agreed that the weapons of Christian warfare are not carnal—not material but spiritual, and we may appropriately cite the prophecy of Isaiah, relating to the Incarnation of the Son of God. “Every battle of the warrior is with confused noise, and garments rolled in blood, but this shall be with *burning and fuel of fire*. For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, the Mighty God, the everlasting Father, THE PRINCE OF PEACE.” (Isaiah ix., 5, 6.) So when He came, in “the fullness of the time,” he said with sublime consistency “My Kingdom is not of this world; if my kingdom were of this world, then would my servants fight, that I should

not be delivered to the Jews ; but now is my kingdom not from hence." He said also " Everyone that is of the truth heareth my voice." (John xviii., 36, 37.)

Sufficient has been adduced from Holy Scripture to show that *fire*, as a symbol of power, is not often to be understood literally, and never when the use of it is to produce a moral effect in the removal of spiritual defects.* The " fiery trial " of intense persecution (to which some think allusion is made) never *of itself* produces spiritual advancement. The subject of it may be drawn or driven to the throne of grace, but the Spirit himself helps the infirmities of the weak and suffering. (Rom. viii., 26.) For the selfsame purpose fire is introduced by St. Paul in this Epistle to the Corinthians, and he connects his illustration of the trial of their works by a reference to the divinity of the temple and the holy fire which *abideth* therein : " Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you." The *manifestation* of the power of the Holy Ghost would have the effect of discovering and destroying the excrescences produced by a party spirit, and *the day* of His coming would consume all " wood, hay or stubble " ; all evil motives and carnal designs of party leaders—all " glorying in men." God had not taken His Holy Spirit from them, but His sacred influence had been arrested or obstructed by the divisive movements of carnal, that is, unspiritual, workers. All their works would be

* " The expression in 1 Cor. iii. 15 ' But he himself shall be saved ; yet so as by fire,' is the passage in Scripture generally quoted in favour of the popish doctrine of purgatory. Attention to the context will show that the whole is figurative. The wood, hay and stubble, which men build on the foundation, are expressions confessedly figurative. The foundation itself is figurative, and means Christ ; and the expression " so as by fire " must be understood in a sense consistent with the general argument of the passage."—*Angus Bible Hand-book*, p. 167.

burned, because they defiled the temple of the Lord, which, says the Apostle, "ye are."

Consider, also, that as St. Paul has not changed his subject, nor the design of his writing, when he penned what we call the 17th verse: the destruction of which he there writes is undoubtedly coincident with the "he shall suffer loss" of the 15th verse, and therefore both phrases are descriptive of the inevitable consequences of the acts of those persons who foolishly use weak and worthless means in order to promote selfish and party ends. They thereby desecrated the temple of the Lord, which is one and indivisible, even as Christ is not divided. See ch. i., 13. Divisive work, however sincere it may be, bringeth no honor, no reward to the worker. That is Paul's view of the case throughout his argument. Now as this assertion of continuity cannot consistently be set aside, it is necessary to enquire whether the Apostle's own words in the 17th verse authorize the exposition. The words are: *Εἴ τις τὸν ναὸν τοῦ Θεοῦ φθείρει, φθερεῖ τοῦτον ὁ Θεός· ὁ γὰρ ναὸς τοῦ Θεοῦ ἅγιός ἐστιν, οἳτινές ἐστε ὁμοῖς.* "If any man defile the temple of God him shall God destroy; for the temple of God is holy, which temple ye are." (A.V.) As the Greek verb used by St. Paul is the same, the revised version gives the duplicated word "destroy" instead of "defile." It would have been better to repeat the word "defile," as much less misleading, or more nearly touching the real intention of the writer of the Epistle. It must be borne in mind that of the person warned against certain loss, it is declared, "he himself shall be saved." He shall suffer loss, but not the loss of his soul. Now, "Him shall God destroy" is contradictory of this assurance of salvation. Dr. Clarke regards the destruction as final and eternal, but to

do this he is obliged to introduce another class of persons, who, as he says, "wilfully oppose the truth." Mr. Wesley thus vigorously comments on the passage: "*If any man defile the temple of God*, defile a real Christian, by schisma or doctrines fundamentally wrong, '*him shall God destroy*,' He shall not be saved at all; not even as through fire." This exegesis is "fundamentally wrong," as we hope to show. Faussett, in the very valuable "Portable Commentary," says on this passage: "If any defile—destroy rather, as the Greek verb is the same in both cases, *destroy*—destroy, God repays in kind by a righteous retaliation. The destroyer himself shall be destroyed. As temporal death was the penalty of marring the material temple (Leviticus xvi., 2), so eternal death is the penalty of marring the spiritual temple—the Church." A very harsh judgment, based on erroneous comparisons. Faussett further says: "The destroyers here are distinct from the unwise or unskilful builders." But it is the expositor who makes the distinction, not the Apostle.

On this verse Bengel says: "*Φθέρει*, destroys by schisms according to the wisdom of the world (*Φθέρει* shall destroy) by a most righteous retaliation in kind *Φθέρει* answering to *Φθίρεϊ*." On which we observe that "retaliation in kind" does not involve eternal death, or the loss of the soul, for the destruction can only comport with the loss predicated of the unwise builders, whose motives are as wood or stubble. On the true meaning of the duplicated verb used by St. Paul rests the true sense, and any just interpretation of his intent. On verse 17 Dr. Bloomfield says "that the *Φθέρει* is not so much predictive as denunciatory." We do not think it is either, but descriptive of the consequences of party zeal and Corinthian man-worship.

Dr. Farrar observes, "The word 'destroy' is perhaps too strong, and the word 'mar' or injure might better convey the meaning." (Olshausen.) "The two verbs are brought into vivid juxtaposition in the original, 'God shall ruin the ruiner of his temple.' Yet it appears to us that "ruin" exceeds "injury," and the unwise builder was not to be *ruined*, but on the contrary saved, for he rested on the foundation which *faileth* not.

In what sense, then, did the Apostle employ this word *φθείρω*; Under it Professor Robinson says, "to spoil, to corrupt, to destroy, generally *to bring into a worse state*." It is used classically of a virgin dishonored. Liddle and Scott say it is used in Attic writers "of persons who suffer loss by shipwreck." Now, there are only two classes of persons, respecting whose works Paul says of one, "he shall receive a reward," and of the other, "he shall suffer loss." The one is honored, the other dishonored. This latter had dishonored the temple, by factious preferences and by unwise "glorying in men," and therefore the Lord of the temple, who dispenses or withholds "reward," will manifest His displeasure by leaving him; not utterly ruined, but without those high distinctions of honour bestowed upon the wise builder, who gloried only in the Lord Christ. So then, St. Paul affirms, "If any man dishonour the temple of God, him will God dishonour"—not disavow his relation to the One Foundation, for he is recognized as worthy of discipleship, yet his former works go for nothing in the divine estimation. The Apostle at once gives a reason for reservation in the distribution of preferential rewards. "For the temple of God is holy, which temple ye are," or rather, "the which ye are." The Holiness of the temple has generally been taken to justify the condemnation to

perdition of the persons who defile or dishonour it. On this passage St. Crysostom says: "Dost thou mark the sweeping vehemence of his words? *Him will God destroy*, that is, will cause him to perish. And this is not the word of one denouncing a curse, but of one that prophesieth." (Homily ix., p. 113, Lib. of Christian Fathers.) We may remark that language much stronger than that quoted is used in the beginning of the Homily, founded on verses 12-15. The erring believer is to suffer eternal torments of hell fire, because the temple is holy. But is that why St. Paul refers to the holiness of the temple? We think not. As to the word "holy," Bengel properly interprets *αγιος* "holy, divine, inviolable." That is, as we understand the Apostle, he in effect says, you can not destroy, defile or hurt the temple, "the which ye are," as a whole, on the true and tried foundation, but you may injure yourselves. "Let no man deceive himself" by claiming full honour and privilege, because of the wisdom he thinks himself to possess. God will reward every man according to the measure of his worth. Every sinner is saved by faith alone. Every worker, planter or builder shall be rewarded according to the spirit, the "how" in which his work may have been done; and the awards of the Judge are not necessarily reserved for the hereafter, because "He will arise and have mercy upon Zion," when the "servants take pleasure in her stones, and favour the dust thereof,"—when great and small, high and low, conspicuous and unnoticed, shall harmoniously coöperate to make one approximately perfect Church of the Living God.

And, further, there is an obvious propriety in the modified anathema of the Apostolic argument. Every believer who unites himself with the Church of God is

regarded as a representative of the temple—the body of Christ—THE CHRIST. In the person of the inconsistent walker, the partizan talker, the worldly-wise professor, the temple is dishonoured, and the enemies of the Cross take occasion to blaspheme the HOLY NAME. Of the truly godly, who glory only in the Cross, He is not ashamed to call them *brethren*. So of the old-time worthies, who sought by faith a spiritual inheritance—"who walked with God," "He was not ashamed to be called their God." The heathen might know the character of Jehovah, judging by the conduct of the patriarchal believers. But look back to the condition of the Corinthian Church, and consider the effect of the envyings, evil-speakings, and contentions, on the general interests of Christianity in a heathen city, having a mixed population of sign seeking Jews and philosophic Greeks. Can we wonder if the Crucified One were despised and His followers mocked? It was therefore needful that a faithful warning, expressed even in fiery symbols, should be given. Having reference to verses 15-17, it is as though Paul there declares: "You bring disgrace upon our religion—on the temple. Everybody takes your conduct as evidence 'of all that Jesus began to do and to teach.' You dishonour Him. But He having all power at His disposal—of which 'fire' is the symbol—will, in His own way and in His own time, bring dishonour upon you. He will destroy, or mar, your works of party—He will convince you of the folly of your worldly wisdom. When sufficiently humbled by suffering the loss of your vain hopes and trusts, your hands and feet, He will, by the power of the Holy Ghost, restore unto you the joy of salvation, and you shall be saved, even though it be through the bitter experience of that repentance which, being wrought in you by the grace of God, shall burn up

and destroy everything that makes against Christ, or supersedes His claim to your supreme love and exclusive loyal obedience."

In continuing this exegetical discussion we revert to verses 14, 15, again observing that it is a spiritual temple of which St. Paul is writing. Ideally, it was always before him as the "perfection of beauty." The partizan builders did not repudiate the One Foundation. Although working from selfish motives and party ends, they had brought their converts and followers to Christ for salvation, as lively stones for a spiritual house. The result of their work, therefore, thus far did not detract from the glory of Christ, His temple being inviolate—indestructable. It is worthy of special remark that the Temple is not built of doctrines of any sort whatever, but of persons who are considered as lively stones. Even the "One Foundation" is not a doctrine, nor a system of doctrines, but a PERSON "in whom dwelleth all the fulness of the Godhead bodily." Col. ii. 9. It may therefore be remarked that the followers of party-men had surely as good a chance of salvation as the leaders of parties. Now, as the result of work attributed to these consisted in persons, then according to the usual interpretation of "trial by fire," the persons innocently or ignorantly misled "shall be burned," a supposition utterly at variance with the Apostle's expressed idea of the divine charity. Our contention, then, is this, that the fire through which those who gloried in men should be saved would also be the means of saving those who were identified with them. The fire, therefore, in both cases would purify the soul, and utterly destroy evil motives in the one and evil leanings in the other. These gracious results cannot at any time be effected but through the energy of the Holy Ghost, and when experi-

enced "the love of God shed abroad in the heart" endows the possessor with the "mind of Christ," and assimilates the desires and aspirations of all who have been baptized *into his name*.*

As the principle involved in this interpretation will be admitted, we may enquire if it be founded on St. Paul's language. He says, v. 15: "If any man's work be burned, he shall suffer loss; but he himself shall be saved, yet so as by fire"—authorized version. The revised version reads, "yet so as through fire." The old version is quite as accurate as the new, the fact being that St. Paul therein declares that the salvation was obtained by or through the agency of fire—the same fire which burned out the wrong, —the fire of divine love, kindled with reviving fervour in the hearts of the workers and their followers. These had practically avowed their superiority over others, and they were virtually separated, but now feel that all believers are one in Christ Jesus. Those commentators (and they are many) who illustrate the position of the "saved" as exceedingly perilous, barely escaping with their lives from a burning building, have mistaken the logical argument of the Apostle. From what building were they to escape? The temple could not be burned—that is fire-proof, and St. Paul never suggests two superstructures. The criticism of Bengel is most agreeable with the sentiment of St. Paul: "*(He shall suffer loss.)* He shall fail in obtaining the reward, not in obtaining salvation,—*ἁλός*, he himself *σωθησεται* shall be saved, because he does not forsake this foundation, v. 12,—*ὡς*, as, a particle of explanation and

* In his *Biblical Expositions*, 1874, p. 419, the Rev. Samuel Cox observes:—"In the New Testament, as in the Old, 'God is a consuming fire,' but a fire which burns up only that which is bad and worthless in us and in the world, that it may quicken, develop,—mature all that is good and noble and pure."

limitation ; as one who should be obliged to go through fire, —*δια*, through. So *δια*, through, = with Rom. ii., 27, not without fire, compare v. 13."

Farrar says :—" *Yet so as by fire*, rather through or by means of fire (*δια πυρός*) he may be, as it were, snatched as a brand from the burning (Zech. iii., 2 ; Amos iv., 11 ; Jude 23) and 'scarcely' saved (1 Pet. iv., 18). Similarly it is said in 1 Pet. iii., 20, that Noah was saved 'through water' (*δι' ὕδατος*). The ship is lost, the sailor saved ; the workman is saved, the work is burned." On which we remark that none of the passages cited by Dr. Farrar are appropriate parallels to St. Paul's thought in 1 Cor. iii., 15. We are often misled by similarities of sound in words. Besides, you may lose a ship or burn a house by accident, and yet both may have been substantially built with the best of materials ; but you cannot lose or burn the temple of the Lord in which He dwells. *That* forever stands in the grandeur of its ideal beauty and strength.

From Meyer's "critical and exegetical Handbook to the Epistles to the Corinthians" we quote his remarks on verse 15. "Although he will lose his recompense, yet he himself, etc. Rückert is wrong in thinking that the builder is now regarded as the inhabitant of the house. Paul does not handle his figure in this confused way, but has before his mind the builder as still busied in the house with the work he has been carrying on ; all at once the fire seizes the house ; he flees, and yet finds safety, but not otherwise than as a man is saved through, and from the midst of fire. Such an escape is apt to be coupled with fear and painful injury ; hence, the idea of the figurative representation is : he himself, however, shall obtain the Messianic *σωτηρία*, yet still only in such way that the catastrophe of the Parousia

will be fraught with the highest anxiety for him, and will not elapse without sensibly impairing his inheritance of blessing." In a note Meyer adds, "For he, after all, held to the foundation. The Messianic salvation is the gift of *grace*, to those who believe in Christ as such; while the teacher's blessedness as *μῆσθός* (which the general *σωτηρία* in and by itself is not) must be *some specially high grade of blessing* in the Messiah's kingdom. (Compare Daniel xii., 7; Matt. xix., 28.)"

We shall give only one other authority on this 15th verse, that of Bishop Wordsworth. On verses 12-15 the exposition is extensive. The author says, "It will be convenient to offer an exposition of these verses collectively in one note." The following may be taken as the Bishop's summary:—

"He now proceeds to state the cautions to be observed by those who build upon the One Foundation."

"He describes two kinds of superstructures laid upon it: (1) Sound doctrine; (2) vain and false teaching."

"The fire of which he speaks is the fire of the great day."

"This passage is therefore fraught with important doctrinal and practical instruction." The Bishop rightly thinks it teaches "different degrees of reward in heaven," but we remark that St. Paul writes only of one superstructure, and does not say anything here of "the great day," but of "the day." And it will be seen as to all the citations heretofore made, that there exists a very general agreement concerning the fire and its effects, all seemingly treading in the steps of patristic expositors of the fourth and fifth centuries. Meyer alleges that Rücker is "wrong in thinking," etc., and says mildly "Paul does not handle his figure in this confused way." In that we concur, but at the same time state that

according to our "thinking" all the writers quoted, and quite a number not quoted "have handled St. Paul's figures in a *confused* way," inconsistent with the nature of his argument, and contrary to the purpose of his writings.* He wrote to produce a spiritual reformation in Corinth. He desired to effect a change of proceeding on the part of teachers *there* and *then*. The spirit of partyism was to give way to the spirit of love. The fire by which the reformation was to be produced may be considered in part punitive, but was especially corrective, therefore spiritual. The loss to be suffered was of that worth securing, for it would be the loss of "some specially high grade of blessing" as Meyer observes. Such a loss would be the subject of regret, but the sorrow would be that such childish notions about Peter and Paul, and Apollos, should ever have influenced the conduct so as to occasion schisms and sects dishonouring to Christ. The would-be-wise might be taken, "in his own craftiness" of scheming to promote party ends but when so "taken," he might recover from his self-conceit, and "become a fool that he might be wise," and therefore "cease glorying in men." And why? Because the Holy Spirit burning up all evil motives and selfish aims, the humbled believer would comprehend the grand climax of Apostolic reasoning on Christian duty and Christian privilege, and would cheerfully accept Paul's decision, "therefore let no man glory in men. For all things are

* Bishop Burnet, in his learned Exposition of the 39 Articles, has an elaborate page in explanation of 1 Cor. iii., 10-15. He also refutes Romish interpretation, and strongly avows his belief that the trial by fire means "some signal discrimination which was to be made in some dreadful appearances which would distinguish the true and the false apostles." Probably persecution, he says, but thinks the destruction of Jerusalem the most likely reference. We fail to see how the destruction of Jerusalem would be the means of purifying the Church in Corinth.

yours ; whether Paul or Apollos or Cephas, or the world, or life, or death, or things present, or things to come : all are yours and ye are Christ's, and Christ is God's." On this passage, we can almost fully accept Archdeacon Farrar's remark at the end of his notes on the 3rd Chapter. "Perhaps St. Paul implies the thought that Christ belongs not to a party, but to God the Father of us all." A "thought" it is, which it would be well for all Churches and for all Christians to take to heart in these days of division, party strife and sectarian bigotry.

In accord with our views of St. Paul's teaching in the 1st Epistle to the Corinthians, this is our sincere prayer :

" Oh that the fire from heaven might fall,
And all our sins consume,
Come Holy Ghost, for Thee we call,
Spirit of burning, come."

Concluding inferences from the foregoing discussion are these :

1. That the Corinthian Church was a unit, but there existed among its members a schismatic spirit, not necessarily involving the formation of sects as in our day, but which was fatal to the harmony and prosperity of the Church, through lack of charity (Love.)

2. That a revival of religion by the interposition of Paul's written testimony and the accompanying power of the Holy Spirit, would try, or bring to the test, the real character, or inward motive of everyone using spiritual gifts.

3. That the sectarian disposition ensures the loss of reward to all those who cherish it, however zealous and successful they may be in bringing persons to the knowledge of God in Christ.

4. That the trial by the all-searching Spirit, whose symbol is fire, resulting in the loss of reward, did not

involve excommunication from the Church, and would not involve the loss of the soul for any who by faith alone were justified ; building for themselves on the One Foundation ; nevertheless the loss to them would be to their dishonour, corresponding with the dishonour done to the Temple of the Lord by their principles of disintegration.

WEST VS. BELLARMINE.

Since the foregoing pages were written, in a course of relative reading we have met with the following illustrations of "the day" and "the fire" in the 6th volume of "The Morning Exercises, at Cripplegate, St. Giles-in-the-field, and in Southwark : being divers sermons preached A. D. 1659-1689, published by Thomas Tegg, fifth edition, 1845." The discourse from which we quote is on the text, "But he himself shall be saved, yet so as by fire." The discourse was delivered by the Rev. Edward West, A.M., of Christ Church, Oxford. It is an answer to Bellarmine, who founded his defence of *purgatory* on the passage. Mr. West says:—"Lastly, let me give the genuine sense of this place, and improve it ; and this will force a more particular respect to the context."

Respecting the day the author says:—"By 'the day that shall declare every man's work' the Papists will have it meant, as in their translation it is read, 'the day of the Lord': by which some understand the day of the general judgment, though others will admit a more particular judgment, and with good reason: for if good and bad works were not declared till the day of the universal judgment, and the fiery tribulation of that day, the fire of purgatory would go quite out, for there would be no place

for that. But it is confessed on all hands that the generality of Greek copies read only 'the day,' not 'the day of the Lord,' and that is not *εσση η ημερα* ('that day'), as that great day is wont to be expressed but by only *η ημερα* ('the day'). Thereby I am inclined to understand some brighter season of the gospel; and called 'day,' in respect of its light, to distinguish it from the former times, which were a kind of night, wherein those mists had arisen that the light and heat of this day should scatter and perish. 'For as the day grows in light, we may expect it to increase in heat.'

"We are hereby led further into the understanding of 'the fire,' after mentioned, as a concomitant of that 'day,' wherein every man's work, that is, words and faith, should be tried, all adulterate works consumed, and such like workers damaged and greatly endangered. And this fire I understand partly of the word of God, which I find so expressed: 'Is not my word like as a fire?' (Jer. xxiii., 29), and so acting: 'His word was in my heart, as a burning fire shut up in my bones.' (Jer. xx., 9.) Partly I understand it of the Spirit, that shall blow up His word, and actuate it into a greater vigour, making it to burn fiercer, as bellows do enrage our ordinary fire; to which there is an allusion in Is. xxx., 33: 'The breath of the Lord, like a stream of brimstone, doth kindle it,' and in regard of the inflammations that are made in the heart by the Spirit's enforcing the word, it may be called 'a spirit of burning.' (Is. iv., 4.) And yet further: I conceive great and grievous tribulations may be a third ingredient of this fire, and all to make it yet fiercer and fiercer, that it may be effective for the various purposes for which it is sent,—*probation*, *purgation* or consumption, accordingly to the pliability or obstinacy of the objects it meets with.

"This premised, what remains is easily explained. *His* work may be said to 'abide' whose doctrine (works) shall be approved, and he shall receive a reward: *present*, in the further satisfaction of mind he shall receive by the Spirit's confirmation and consolation of him, as to 'what' (how) he has preached, professed, or believed; and *future* in the peculiar glory he may expect, as having found grace to be faithful in all times. This St. John exhorts 'the elect lady' to look to, that both he and she might 'receive a full reward.' (2 John, 8.)

"*His* works are said to be 'burnt' *that* yields to the burning light of that, that submits to the convictions of the Spirit and quits his former errors. So Christ is said to come to 'destroy the works of the devil' by the manifestation of himself (1 John iii., 8); that is to burn them, as here, with the brightness of his coming: and so the sons of Levi were purified, by his burning up their dross, and leaving them thereby a pure mass. (Mal. iii., 2, 3.) It is, I am sure, no uncouth notion we give you, when we interpret this burning of their works by a purification that shall pass upon the builders, in their separation and consumption, through the Spirit's efficacious and clear conviction."

We shall be excused, or rather the candid student of God's Word will require no apology, when we ask attention to another quotation from the discourse of Mr. West. He asks:—

"How is the builder to 'suffer loss'? It may be his gain.

"Answer. Yea, and it will prove so, as losses often do; even as the mariner accounts it, when by the loss of his lumber he saves his treasure, by the loss of his goods he saves his ship, by the loss of his ship he saves his life, but

whatever he does gain, loss still he is reckoned to sustain. So in the present case, he that on the Spirit's conviction quits his former errors, gets the knowledge of the truth, gets favour with God ; which are far better things than what he has parted with. Yet, inasmuch as these things might have been easier and cheaper had than, it may be, he comes by them, and in that by a kind of force, as in a fire or shipwreck, to save himself he parts with them, they may bear the name of loss ; as Paul reckons the parting of his righteousness, though it was in order to the winning of Christ : ' But what things were gain to me, those I counted loss for Christ. Yea, doubtless, and I count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord : for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ.' (Phil. iii., 7, 8.)

"And, in the present case, whenever these refuse works are burnt, we may reckon up some loss ; as may be, the loss of time, the loss of labour, the loss of reputation, the loss of preferment, the loss of life—so some have found in quitting their corrupt opinions ; but the promise is, ' He that loseth his life for my sake shall find it.' (Matt. x., 39.)

"From hence naturally results the interpretation of our text : ' But he himself shall be saved, yet so as by fire' ; that is, by yielding to these convictions, and quitting his false opinions : even as when a man's house is on fire, if he leaves his goods, leaps out of the window and hastes away, he may save his own person, with the loss of the rest ; but if he obstinately resist the fire in zeal to save his substance, he may perish himself. In like manner if, when *this spiritual fire does fall from heaven upon our spiritual hay and stubble*, we suffer it to prey thereupon, and content our-

selves to escape with our lives, giving up these idols of our hearts, and inclining ourselves to embrace God's revealed truths, we may save our souls with some little scorching."

"And this," says our author, "I suppose is the genuine meaning of the place." He intimates that it may not be the judgment of the Pope or of any Council, concerning which he is not troubled. "For, in giving the sense of Scripture, we pretend not to have dominion over any one's faith, that we should come with sergeants and bailiffs to arrest any one's consent without his due convictions to it; but it suffices us to propose with fidelity what, on our best search and most serious prayer, seems likeliest to be the mind of God, and 'commend ourselves' and sense 'to every man's conscience in the sight of God.' (2 Cor. iv., 2.) And he that hath an eye to see, let him see; but he that will flutter out all the light that is brought to him, because it is not set on a candlestick that likes him, let him lie in darkness if he affects it."

The style and temper of the writers of the seventeenth century are perceptible in these quotations, but there is above all a strong current of clear good common sense;—a more than sufficient reply to Bellarmine's purgatory, which, by the way, is not much more unreasonable as an exposition of St. Paul's words than some of the interpretations of nineteenth century theologians. Fully believing this we refer the reader to the observations which follow in examination of the theology of Dr. Cooke, who professes to remove the difficulties supposed to exist in 1 Cor. iii., 15.

REV. DR. COOKE'S THEOLOGY.

I COR. iii. 11-15.

IT will have been noticed that the foregoing extract forms part of a discourse, preached more than 200 years ago.

That discourse was avowedly an answer to Bellarmine who had claimed St. Paul as justifying the doctrine of purgatory. Since the time of preaching the Morning Exercises at Cripplegate, many other writers and preachers have endeavoured to rescue 1 Cor. iii., 11-15 from the uses of Romanism. These writers could have no great difficulty in performing that task, for assuredly purgatory never troubled the author of the Epistles to the Corinthians. Yet we are constrained to say that the usual Protestant interpretation of St. Paul's language does him quite as much injustice as any Romish writer known to us. That these interpretations are general is all the more to be regretted, because as we believe, the old divine from whom we have quoted gives substantially a true interpretation of St. Paul's metaphorical teaching.

Cooke's "Christian Theology" has passed through several editions and is justly entitled to a high place in the esteem of thoughtful students. Dr. Cooke's views on 1 Cor. iii., 11-15, have been embodied in that work, as well as having been published in another volume. It is true that most Romish writers have considered the passage as exceedingly obscure, but Dr. Cooke says "We do not concur with these men as to the obscurity of the passage," and it is fair to infer that the Doctor supposed he had a clear and satis-

factory explanation to offer; especially since he observes "it is pitiable to see the perplexity and bewilderment of Romish divines in their attempts to interpret this Scripture. Scarcely any two of them agree in their explanation; often, indeed, they contradict and refute each other's opinions." The proofs furnished by Dr. Cooke of these variations and contradictions are exceedingly interesting on several accounts. But it would perhaps be well to remember that Protestant divines have also shown a diversity of opinion on this particular passage in Paul's 1st Epistle to the Corinthians. They agree substantially as to the main question, but differ very much on the metaphorical details.*

We freely admit, not without regret, that expositors for the most part, have furnished Dr. Cooke with texts and paraphrases which might justify the opinion he has published. Some of his most terrible sentences are only the logical extension of ideas expressed by some others with evident misgivings. That Dr. Cooke is mistaken we hope to show. Our essay may be taken as an answer to all he has written on the passage under consideration, but even that may be made more apparent, by examining with care what he has said in reference to this passage (1 Cor. iii., 11-15). His refutations of Romish contradictions may be passed over, for although they serve his purpose, they are never-

* We cannot commend Dr. Farrar's recent work, entitled "Mercy and Judgment," and refer to it only to show the greatness of the mischief done to the Church of Christ by the false although general interpretation of Paul in 1 Cor. iii., 11-15. This passage is referred to several times, and always as though Paul had some notion of future probationary suffering. Doubtless the fathers, of the Latin Church indulged in these fancies, and they have had a baneful influence on modern theological literature. Reference has been made elsewhere to Dr. Farrar's direct exposition of the passage under consideration, and by the argument of "Mercy and Judgment" it is quite evident that as an exegete he was grievously handicapped with heavy patristic speculations, which prevented intellectual freedom.

theless erroneous ; being based on a false interpretation of the Apostolic teaching and purpose. It is better, therefore, to examine Dr. Cooke's direct interpretation of the passage before us, in course of which we shall have an opportunity to correct his mistaken applications of particular phraseology.

Dr. Cooke says, p. 554 &c. : " It is obvious that the language of the passage is highly metaphorical ; yet the metaphors are not new or strange, but such as are elsewhere frequently employed in Scripture. This fact dissipates all obscurity, and gives facility and certainty to the interpretation. The visible Church of God is here set forth under the image of a building : Christ is the foundation ; Apostles, evangelists and ministers are the builders ; and professing Christians constitute the materials of the fabric. The whole Church shall be subject to a searching ordeal at the day of judgment ; the Word of God is the fire which shall test every character ; true believers shall abide the searching ordeal, but hypocrites and false professors shall be burned, and each minister shall receive a reward according to his fidelity and usefulness—the less faithful and " [less] " successful suffering loss, but the more diligent and useful being the more highly honoured and rewarded in that solemn day." In this plain way the Doctor briefly states his case, and then says " Let us now see how this interpretation is sustained by collateral passages and the *loquendi* of the sacred writers." On this track we follow the learned Doctor.

We are agreed as to one foundation and so were all the parties in Corinth ; and it is obvious that the builders are Apostles, Evangelists and all ministers, although our word minister and the work involved in the office, can not properly be applied to many who were regarded as

workers in the Corinthian Church. The builders on the One Foundation were all persons who were in various ways engaged in Christian work, but Paul, in 1 Cor. iii., is especially addressing those who were known to be leaders of parties, and also persons who had become their followers. To these as constituting a Church, he says "Ye are God's husbandry, ye are God's building." Of workers, Paul speaks in general terms, "Another buildeth thereon," "But let every man take heed how he buildeth thereupon." Every person building on the foundation laid by Paul, was cautioned as to how, not with what materials, but in what spirit and for what purpose. Our author then proceeds to say, "the materials composing the edifice are professing Christians," and repudiates the notion entertained by some expositors, that the "materials" were "doctrines," because as he observes "doctrines are not set forth in Scripture as the *work* of man, they are not of human origin or device, but of God." This is followed with satisfactory Scripture proof, that the Church of God is frequently described under the metaphor of a building. The only fact we gather from that topic is that *doctrines* are not the materials of which Paul speaks, supposing him to be writing about materials at all.

Dr. Cooke then observes (page 556): "The diversity there is in the quality of the materials of the building represents the diversity of character in those who compose the visible Church of God." This view of the passage under consideration is radically erroneous. Paul when introducing his figurative language respecting diversities of quality has before his mind the caution just given, "Take heed how," and therefore diversities of gold and wood—of silver and stubble refer not to *persons* "who compose the visible

Church of God," but to the diverse dispositions and aims of those who were builders—workers in the Church. Of course in Dr. Cooke's mind, gold and silver, &c., represent, "different degrees of excellence among real Christians." "But some of the materials used in this metaphor are perishable and worthless in a building—wood—hay, and stubble," and these denote hypocrites, formalists and false professors. "They are the chaff among the wheat, as rotten branches of the vine, and as thorns and briars which infest the garden of the Lord : and their end is to be burned." In our opinion this representation of matters, is a horrible caricature of Paul's teaching to the Corinthians, wholly unsustained by any words of his, and a palpable contradiction to the blessed Apostle, who says of all these brethren to whom he is writing "Ye are the temple of God ;" "All things are yours ; And ye are Christ's and Christ is God's." There is not a word in the third chapter which can be made to indicate that *persons* of any sort will be burned as worthless stubble. The trial is of *works*, "Every man's *work* shall be made manifest." There are *works* which "abide," and there are *works* which shall be *burned*. Dr. Cooke and others, have no doubt about the salvation of the persons, whose works are golden, and they ought to have allowed Paul's testimony respecting the works of "wood" &c. to settle the fate of the worker. Paul says, "he shall suffer loss, but he *himself* shall be saved." His works are destroyed, as of no value, but he is saved through faith, by the grace of God. The instrumentality of his salvation is another matter.

Dr. Cooke's next proposition is as follows : "Every part of the fabric is to undergo a fiery ordeal," on which I observe that there is nothing in 1 Cor. iii ch. to warrant any such statement. Paul's ideal temple is without any defect,

and is inviolable. It is fire-proof. It may be defiled or dishonoured by the conduct of persons who though sincere, may be influenced in their work by foolish motives. They may imagine themselves possessed of superior wisdom, and therefore to these very persons, building or working as with "wood, hay and stubble," he says, "Let no man deceive himself," by supposing that his work will "abide." "If any man among you seemeth to be wise in this world, let him become a fool that he may be wise;" language which cannot be misunderstood. It is used as concerning unwise workers, and can by no means authorize the wide proposition of Dr. Cooke respecting "the fiery ordeal" to which he subjects the "whole fabric." Of *the day* he assumes without any proof that it is the final day of judgment, and says "here, by way of emphasis it is 'the day.'" Now, in our opinion it is the absence of emphasis—the indefiniteness of the phrase which makes the reference to the day of judgment exceedingly doubtful, or rather, wholly inadmissible. And since Paul contemplated a reformation in the Church of Corinth, as the fruit of his Apostolic instructions, we must reject the opinion under review. "The day" is not "a certain period in futurity," except as that future embraced the labours and purposes of the Apostle himself.

As to the fire whenever it may burn, we are told. "No material fire is referred to." That then is a settled question. The man whose works are burned, could not himself be saved "literally by fire," and as the fire is the one emblem of power indicated by Paul, it is thence conclusive that the saved man's works are not to be destroyed by literal fire. It is a metaphor, and our author tells us that the fire is the "Word of God;" allowing Scripture to answer for itself by quoting Jeremiah, xxiii, 29. An examination of that

passage will shew that it is not of the effect of the word of God in the day of judgment to which the text refers, but it is God's own declaration of the power of His own word in contrast with the insufficiency or inefficacy of words spoken by false prophets. "What is the chaff to the wheat? saith the Lord. Is not my word like as a fire; and like a hammer that breaketh the rock in pieces?" Besides, how many are the references both in the Old and New Testament to fire, as an emblem of the power of the Holy Spirit to remove moral evil from the heart—from the Church and from the world. All these are lost sight of by those interpreters of Paul, who transfer the day of trial to the final judgment. The trial of the Corinthians began when they received this first Epistle, which to them was the word of the Lord, and there is no doubt many of them were sorely tried by the searching fire of Apostolic discipline.

Dr. Cooke writes strongly on "the true manifestation of character," which will distinguish the day of judgment, and of that we shall have no need to dispute, but his description of character as applied to those whose *works* Paul compares to "wood, hay and stubble" is questionable. "The hypocrite, the formalist, and the unsound professor, will be detected, exposed and punished in that day." Very true, our Lord teaches that in many of His 'sayings.' But Paul does not intimate that any of those who built on the one foundation which he had laid were "hypocrites." They were worldly wise—self-deceived, but not hypocrites, and although their works were to be destroyed, he yet assures us of their salvation, by the self-same, all-searching fire. Now of the person whose works of "wood, hay and stubble" would be tested before the great day of the Lord, our author says "This fire shall not, indeed, consume or destroy his exist-

ence, as material fire destroys wood, hay or stubble, but it shall act upon his conscience as an inexorable tormentor, inflicting inconceivable agony and pain, world without end." That may stand as Dr. Cooke's refutation of Romish Purgatory, but as it is no part of Paul's argument in the third chapter of I. Corinthians, so therefore it is of no value and must be rejected, more especially because it is utterly contrary to the spirit of Christ in Paul's teaching. In fact, the whole paragraph from which we have taken the foregoing quotation is a painful travesty of Paul's argument in the part of his writing under consideration. The Church concerned is arraigned as at the final judgment ; shut out from hope of reformation the very object the loving Apostle had in view. He was like his Master, of whom it is said "The object of most of our Lord's teaching was to show the way by which evil might be made to give place to good in men's lives, and to encourage those who were reaping the harvest of sin to begin to sow the seed which might ripen into a better harvest. He taught men as plainly as could be that no time was too late for repentance, and no sin too great to be forgiven ; that though the evil they had done would certainly bear its fruit in the difficulties which are thereby laid in the way of return to a better life, yet that the heavenly Father was ever ready to receive the sinner into his fellowship ; and that the confidence of a final triumph might spring up in the full presence of indwelling sin, from the conviction that God's will is our salvation. He sought to train all about him to seek the true good as an end, and to practise it as a means of greater and of growing good, and thus to proceed from less to more under the eye of him who despises not the day of small and feeble things." *

* Rev. Wm. Macintosh, D.D., Buchanan, in "Scotch Sermons," 1880—London : McMillan & Co., 1881.

Of the future awards to faithful and unfaithful ministers, concerning whom Dr. Cooke has written, it is not necessary to say much in this connection. The illustrations given by our author have nothing whatever to do with Paul's argument. All may be true, but Paul is not writing of ministers whose unfaithfulness "has allowed the Church" "to be composed of unsound materials." On the other hand the minister who "on the whole, has been a good man," "shall be saved, as an ordinary Christian, though not rewarded as a minister." As we have learned before "some interpret this" [saved as by fire] "to mean with extreme difficulty, just as if a man should escape from the flames of his dwelling, though his family perish in the flames"; and the doctor seems willing to admit this interpretation as "true in fact," but as there is neither a building nor a field on fire in St. Paul's metaphors, we cannot receive it here. It is a mistake. We may admit that in the great day of God "no favour will be shown" to a minister "because of his position in the Church," but we do not admit that Paul was writing to the Corinthians on that subject when he penned the third chapter of his First Epistle, and therefore on the authority of that portion of the Epistle it is useless and improper to say "that no Papal masses can rescue a soul from suffering—no prayers offered after death can change its destiny or character." We believe all that and more; but we do not believe that Paul teaches these negations in that chapter.

This review of Dr. Cooke's interpretations of I. Cor. iii. 11-15 opens the way for further notice of certain other of his theological works. "Shekinah" was evidently written more carefully than the portion of his "Theology" to which our attention has been called almost necessarily. "Shekinah"

is devoted to a discussion on "The presence and manifestation of Jehovah, under the several dispensations, from the creation of man to the day of judgment." The portion of this useful and suggestive work of most importance to us is Part IV.—"The Shekinah in the Person and Work of the Holy Spirit." And this, because we believe St. Paul had perfect faith in the presence and power of the Holy Spirit to cure the evils existing in the Corinthian Church. "The deep things of God," were known by the Holy Spirit who "searcheth all things," and who revealeth all things to the soul of the humble believer in Jesus. The increase resulting from Christian work came from God the Holy Spirit; who also dwelleth in the temple of God for its sanctity and preservation. Why, then, should spiritual revival and reformation be deferred, or regarded as improbable? Was the threat of everlasting perdition attributed to Paul, as against persons who erred in judgment and therefore in action, to exert a more powerful influence than the assurance that the Holy Spirit would purge the temple as by fire;—remove all the excrescences of party zeal, and manifest the glory of Christ as the Head of the body—the Supreme Lord of the One Household of Faith? That may appear a prolix question, but it is answered at once by all the promises of the Saviour, by the faith of the Apostles, and especially by the faith of the Apostle of the Gentiles. On these topics and on others related thereto, few have written more clearly and pointedly than Dr. Cooke. He says: "Religion is a spiritual life, and its realization must be the result of a divine power operating upon man's inward consciousness—a power which can proceed only from God himself." (p. 139.) "There is a dispensation of the Holy Spirit." "His coming, like that of Christ, was foretold in ancient

prophecy under images of expressive import." (p. 140.) "John the Baptist, during his brief course, testified not only of Christ, but made the gift of the Holy Spirit a prominent topic in his ministry. 'I indeed baptize you with water unto repentance, but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: He shall baptize you with the Holy Ghost *and with fire.*'" (p. 151.) "When our Lord appeared to His disciples after His resurrection, the promise of the Holy Spirit still hung upon His lips, and when about to ascend to Heaven, He exhorted them with His parting breath to expect that promise to be fulfilled, and commanded them to suspend their concern for all other things until they were filled with the Spirit." (pp. 143-4.) "In a word, according to these promises, the Holy Spirit should be the great fountain of light and grace to complete the glory of the Christian economy, to reveal the Deity to the soul, to cause the Church in all ages to realize the powerful presence of God dwelling in its midst and pervading it with a living, active agency, giving effect to all appointed means and appliances, meeting all exigencies, fulfilling the great and important purposes of the Gospel, and extending the triumphs of Christ to their millennial completion." (p. 147.)

With such strongly expressed utterances on the "living, active agency" of the Holy Spirit, founded on the clear statements of Holy Scripture, it is to us marvellous that the same writer should have misread St. Paul, and handed over to the fires of perdition a portion of the Church of Corinth, whom their founder declared should be saved through the flame of purifying grace. Moreover, the power and purpose of the divine gift is further illustrated by our author in his reference to the day of Pentecost. He quotes the historic

fact : "And there appeared unto them cloven tongues *like as of fire*, and it sat upon each of them. And they were all filled with the Holy Ghost ;" of which the fire was a symbol. It would be quite appropriate to transcribe the whole of what Dr. Cooke has written on the symbol of fire, and the blessed effects experienced or anticipated from the gift of Holy Spirit. A few sentences must suffice :—"The advent of the Holy Spirit was accompanied with the *appearance of fire*, which sat upon each of the disciples.' There was the literal fulfilment of the promise, 'He shall baptize you with the Holy Ghost *and with fire*.' We have already seen that the most frequent symbol of the Divine presence, from the gate of paradise and through all ages, was *the appearance of fire* ; and the descent *of fire* in this instance connects the visible symbols with the more spiritual and powerful manifestation of God's presence among His people. It proclaims the Holy Spirit to be the God *that answereth by fire*, the true Shekinah now come down to dwell with His Church and fill it with His glory."

"Fire is a most powerful element. It penetrates all bodies, consumes some, and purifies others, according to their nature and properties"—(a fact which the Doctor should have considered when interpreting St. Paul). "Hence it is an expressive symbol of the Holy Spirit which penetrates all hearts, consumes the dross of sin, and purifies the nature of all true believers. He is the 'Spirit of judgment *and of burning*,' and, like a *refiner's fire*, he purifies the sons of Levi, even as gold and silver, that they may offer unto the Lord an offering in righteousness." (pp. 156-7.) As to the effects produced and to be produced by this blessed Spirit of burning, we find them portrayed in just such words as fittingly apply to Paul's

anticipations of what would take place in "the day" of the divine visitation—when, by the Holy Spirit, every man's work should be made manifest "*of what sort it is*," not what doctrines were preached, nor what meetings were held, but that every heart should be searched as by fire, and every motive to activity, good or bad, brought to the light of "*the day*" and sorted—some to be rewarded and some to be discarded. Thus Dr. Cooke writes: "Immediately on the Spirit entering the souls of the disciples, the signs of His presence were made manifest." (p. 159.) "They are made perfect in love, and all the fruits of the Spirit were manifest in their conversation. Look now at their entire renunciation of self: no more is heard of carnal contention, as to which of them should be greatest; but in lowliness of mind each esteems the other better than himself." "Behold their brotherly affection: no discordant sentiments, no rancorous jealousies divide them; there is no indifference to each other's welfare; the multitude of them that believe were of one heart and of one soul." (pp. 159–60.) The last paragraph quoted reads like a commentary on the thirteenth chapter of the first Epistle; the abundantly excellent way, therein fully described. He desired the Corinthians to pursue it, but they could follow it only through the power and influence of the Holy Spirit. St. Paul could have used the very words we are about to quote. No man on earth had a better understanding of the meaning of Old Testament symbols. He obtained his knowledge from the author of the symbols and the finisher of their intent, and thus might he have spoken:—"The beaten gold of the sanctuary wrought by Bazaleel's art, the embroidered vestments, the redolent incense, *descending fire*, the radiant cloud, and other visible symbols, are gone; but we have the

true spiritual splendour which those symbols represented. If the types have disappeared, the genuine spiritual anti-types have come in their stead. The shadow has gone, but the substance has arrived. The figure has given place to the truth. The spirit of purity and love is the fine gold of the sanctuary, an adornment infinitely more precious than that which overspread the Holy of Holies." (pp. 184-5.) "The Apostle Paul places miraculous powers in striking contrast with the graces of the Holy Spirit, and speaks of the most splendid gifts as no better than 'sounding brass, or a tinkling cymbal' as compared with supreme love to God and fervent benevolence to man, which the Holy Spirit inspires in the believer's heart." (p. 187.) We cannot forbear quoting the last sentence of Chapter 3, Part IV:—"We have abundant evidence that it is both the privilege and the duty of all Christians, and of all churches, to be filled with the Spirit: for He, through whose precious death and prevalent intercession the Spirit was given, hath said, 'He shall abide with you forever.'" These quotations are appropriate and demonstrative as to the promise of the Father, expounded and emphasized by the Divine Son. Paul, who knew "the mind of Christ," had no misgivings in reference to the fulfilment of the word "He shall abide with you forever," and it seems strange that men like the late Dr. Cooke should spend their strength in replying to the sophistries of Bellarmine, and confuse themselves by accepting an interpretation which retains a literal fire of some sort, and virtually nullifies the teachings of the Saviour and the faith of Paul in regard to the presence and power of the Holy Spirit to purify the sons of Levi, and harmonize apparently discordant elements in the Church of God.

Concluding these remarks on Dr. Cooke's theology, we

are confirmed in the opinion that in the language of St. Paul in I. Cor. iii. 11-15, there is not the slightest ground for any comminatory sentences of judgment, nor is there any solid reason for deferring trial to the end of the world. To every faithful Church there is rather a firm basis for present hopeful anticipation of reviving reformation and uniting love through the agency of the Holy Spirit. If the sin of the Corinthian Church was an unpardonable sin, how do we appear in the eyes of the Divine Master in these days of discord and strife? Had we not better meditate on the directions of the Great Teacher: "Again I say unto you, that if two of you shall agree on earth, as touching anything that they shall ask, it shall be done for them of my Father which is in Heaven. For where two or three are gathered together IN MY NAME there am I in the midst of them." (Matt. xviii. 19, 20.)

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II.
PROPORTIONATE REWARDS

"God serves Himself of the inclination of our natures to happiness, to engender in us an esteem and affection to the holiness he doth require. He proposeth the enjoyment of a supernatural good and everlasting glory, as a bait to that insatiable longing our natures have for happiness, to receive the impression of holiness into our souls. And, besides, he doth proportion rewards according to the degrees of men's industry, labour, and zeal for him ; and weighs out a recompense, not only suited to, but above the service. He that improves five talents, is to be ruler over five cities ; that is, a greater proportion of honour and glory than another, (Luke xix. 17, 18) ; as a wise father excites the affection of his children to things worthy of praise, by varieties of recompenses according to their several actions. And it was the wisdom of the steward, in the judgment of our Saviour, to give everyone the 'portion that belonged to him.' (Luke xii. 42.) There is no part of the word wherein we meet not with the will and wisdom of God, varieties of duties, and varieties of encouragement, mingled together."—*Charnock on the Divine Attributes*, Bohn' edition, Octavo p. 343.

II.

PROPORTIONATE REWARDS.

THE ninth chapter of St. Paul's First Epistle to the Corinthians has, in our judgment, been misread and misinterpreted much in the same way and for the same reason as relates to the third chapter. The interpretation has come down to us from the earliest times, and is not to be trusted on that account. The Rev. J. A. Beet, apparently answering an objection to what might be considered a new, or "novel" exegesis, very wisely observes: "It seems to me that the testimony of the Fathers as to what the Apostle wrote is of immensely greater value than their testimony as to what he meant. This is not the only passage in which modern scholarship has been compelled to reject an exposition supported by the general consent of the Fathers." That has been our feeling on many occasions, and not only when considering several portions of St. Paul's Epistles to the Corinthians. In regard to the true meaning and intent of the ninth chapter, "modern scholarship" has not yet established the logical consistency of the great Apostle on a satisfactory basis, if the ancient and modern interpretation of his words must be accepted as beyond doubt. The "revised version" has done somewhat toward a better understanding of the ninth chapter, especially in reference to the 4th, 5th and 6th verses, and also in the 17th and 18th, where the word "right" is substituted for the word "power." In some respects, or to some extent, we are thus made aware of the real argument presented to the Corinthians, by which

all might judge of the character of the Apostle, the motives by which he was actuated, and the goal to which he directed his efforts. He had the "right" to receive from the Church a sufficient maintenance. With characteristic self-sacrifice he relinquished all claim, while he asserted his "right." He continued his course unfailingly; seeking by all lawful means to save souls and glorify Christ, before whom he reverently bowed, and acknowledged always his indebtedness to the divine grace. So that in this very Epistle he says "By the grace of God I am what I am, and His grace which was bestowed upon me was not in vain, but I laboured more abundantly than they all: yet not I, but the grace of God which was with me." (I. Cor. xv. 10.) In the same spirit he dictates the ninth chapter. His abundant labours are there under consideration, not so much as to the extent of them. The abundance takes in the manner of them; their self-sacrificing character; their freedom from burdensomeness in respect to claims of right. Writing to the Corinthians in the second Epistle he boldly asks, "What is it wherein ye are inferior to other Churches, except it be that I myself was not burdensome to you? forgive me this wrong." (xii. 13.) And again, in the 12th verse, "I will not be burdensome to you, for I seek not yours, but you." This, as we believe, is the substance of the 9th chapter of the 1st Epistle. He deliberately set himself to work without human remuneration, that he might gain a higher reward in the multiplication of believers, and in the present exultation, that there was before him as the goal toward which his actions tended,—the supreme honour to be conferred,—because of distinguished self-sacrificing and successful zeal. Distinctly then we assert that Paul sought the highest reward the judge could confer for honourable fulfilment of

voluntary vows undertaken with sincerest motives and in perfect reliance on the word and grace of Christ. To Paul in a proper, yet subordinate sense, may be applied the words of the author of the Epistle to the Hebrews relating to the Christ, "who for the joy that was set before him endured the cross, despising the shame." He subjected himself to ignominy and reproach; he enslaved himself, although free from all, that as a Christian competitor he might outrun all, and stand complete in person, manner and success. He kept his body—himself—his whole manhood in subjection, lest having preached the Gospel to others he himself "should be a castaway."

It is on the signification of this last verse that we are compelled to differ from all, or nearly all, the commentators which have come under our notice. Translators have not gone far astray, and there is not much variation as to the meaning of the words which Paul employs. The revised version for "I myself should be a castaway," has "I myself should be rejected," so that the Apostle need expect no mercy on the ground of this revision. To be "castaway" and to be "rejected" amounts to the same thing, as he is generally supposed to mean, for most expositors will have it that the struggle of Paul was for "*salvation*," and they make him to say that if he did not keep his body under subjection he would certainly be doomed to everlasting perdition.

We shall have occasion to refer to Methodist expositors hereafter, and now only quote the views of some not considered Wesleyan or Arminian :

Robertson, in his lecture on the 9th chapter, says :—
"The last verse is unintelligible, except taken in connection with the preceding part of the chapter. It is commonly

quoted in the Calvinistic controversy to prove the possibility of the believer's final fall. It is contended by some that St. Paul was not certain of salvation, and that it was possible, after all his labour in the cause of Christ, he might be a castaway. In reality, the passage has nothing to do with this. The word here translated 'castaway' is literally 'reprobate'—that which being tested, fails. 'Reprobate silver shall men call them.' St. Paul says 'lest after, when I have preached to others, I myself when tried by the same standard, should fail.' We shall find that this becomes more intelligible by the exposition of the chapter."—*Harper's Ed.*, p. 514.

Mr. Robertson's quotation from Jeremiah vi. 30, is not appropriate in this discussion. "Reprobate silver" is not silver, or only in appearance, and therefore is "rejected" by Jehovah, who "seeth not as man seeth." (I. Sam. xvi. 7.) Men call it "reprobate" after and because of the divine decision. Robertson does not entirely miss the doctrine of rewards as it is unfolded by Paul in this chapter, but he fails to perceive the principle of proportionate rewards, and therefore while he very properly removes the 27th verse from the "Calvinistic controversy," he does not, on that account, furnish any additional light on the sense in which St. Paul could become "reprobate."

Dr. Farrar, in concluding his exposition of verse 27, says: "Lest" (such is the meaning of the metaphor,) "after preaching to others the laws of the contest, (as a herald) I should myself violate those conditions and be not only defeated as a combatant, but ignominiously rejected from the lists and not allowed to contend at all. The metaphor is not strictly adhered to, for the herald did not personally contend." Perhaps not when he acted as herald, but on another

occasion he might be a competitor. "No candidate," continues Farrar, "could compete without preliminary scrutiny, and to be 'rejected' was regarded as a deadly insult. The word 'rejected'—'reprobate'—here rendered a 'cast-away,' is a metaphor derived from the casting of metals, and the casting aside of those which are spurious. That Paul should feel the necessity for such serious and unceasing effort, shows how little he believed in the possibility of saintly works of supererogation over and above what is commanded." "When the cedar trembles, what shall the reed by the brookside do?"

According to Dr. Farrar, it would appear that Paul was afraid that he would not be allowed to enter the lists as a competitor. Explanation of the metaphor does not explain the purpose for which it was introduced. Now the simple fact is that Paul, by the grace of God, was on the lists, and was running the race. Certainly he did not believe in supererogatory works, in the Romish sense, nor for Romish effects, but he nevertheless believed in works other and more than the letter of the law required.

So much for the Expositor in the "Pulpit Commentary." The Homilists run substantially on the same lines, but Dr. Thomas, as leader of the host, is frightfully severe. The reed by the brookside may well tremble. On verse 27, Dr. Thomas says: "*Hell after preaching*. But I keep, etc. These are terrible words, and they teach at least three things:—

"I. That deliverance from hell demands the most earnest self-denial.

"II. That the necessity of this self-discipline cannot be superseded by the most successful preaching.

"III. The most successful preaching may be followed by ultimate ruin." These divisions are printed in small caps, p. 294.

The fear of hell is therefore the motive power of exertion attributed to Paul by these expositors, and by many others ancient and modern: Chrysostom, Wesley, Clarke, Benson, Guyse, Doddridge, Whedon, Meyer, Farrar, Thomas, etc., etc. Expositors are a little less guilty than the Homilists and preachers. We have very little sympathy with the accumulation of epithetical sentimentalities of the Pulpit Commentary in this connection. All their exhortations to ministerial diligence and fidelity are well enough in their place, and quite needful in these times of possible luxurious self-indulgence, but they have no right to base their disquisitions on the conduct and language of Paul as given in this 9th chapter. He was not describing agonistic efforts to obtain salvation, but he was exhibiting in forcible metaphor his firm resolution at all hazards to obtain the higher rewards which should be granted to those who gave up their whole being, and even their natural rights to the sole work of saving souls. In the matter of personal salvation, undoubtedly Paul laboured for acceptance with the Lord, and in this respect he was on the common footing of all, expecting to become a joint-partaker of the common salvation with the faithful Corinthians. But the position of Paul as a herald of the Cross was different from that of ordinary Christians. He was almost alone in the magnitude of his labours, and in the peculiar stand he had taken in the manner of his work; in respect of which he resolved that no man should rob him of his standing and its results. He ran his race and anticipated higher honours than could be bestowed on ordinary com-

petitors in any similar enterprise. He exercised a self-control beyond the experience of others, as it was beyond the absolute requirements of ordinary competition. All were under obligation to fulfil their vows, and exercise themselves to the uttermost, and so run as to obtain their proper personal reward. But for himself, the prize he had in view was not discernible by ordinary competitors. His course was self-chosen. No man could judge of him but by putting himself in his place, and by participating in his grateful feelings of obligation to Christ for the special grace which constrained the enslavement of his will to the grand purpose of bringing many sons to glory without cost to anybody. If he failed, where would be his loss, and if he succeeded what would be his reward? These are grave questions lying at the innermost core of the case. The answer must be in accordance with the argument which the Apostle advances, and in agreement with the structure of the Epistle. What we affirm at this point is, that Paul, in the conclusion of his metaphorical representation of spiritual conflict, had no reference to the finality of the salvation which he had experienced through faith alone in the atoning Saviour. From the moment of his conversion, there is nothing in any sentence he wrote, which has come down to us, conveying the idea of doubt respecting his personal safety in the future state of existence. We do not use the phrase "future life," because that *life* is salvation. "He that hath the Son hath life, and he that hath not the Son hath not life." (I. John v. 12.) But we think it quite probable that he had doubts respecting the vital Christianity of some in the Corinthian Church. To these he seemed to say, as he said to the Galatians, "I am afraid of you, lest I have bestowed upon you labour in vain."

(Gal. iv. 11.) Yet even with regard to the Corinthians and the argument of the ninth chapter, the Apostle must be understood as putting them on a par with himself, in that every one engaged in a special work (running a race) must be, in the first place, worthy of enrollment in the list of competitors for the prize of honourable distinction. These must know Christ. "Lovest thou me?" is the test question. The affirmative answer is followed by authority to work—to feed and tend the Church of God according to the measure of ability divinely bestowed; "the selfsame Spirit dividing to every man severally as he will." (I. Cor. xii. 11.) The intellectual and spiritual power, together with the providential circumstances of each, are known to the divine distributor of gifts and offices. Every man is required to "exercise himself unto godliness." (I. Tim. iv., 7, 8.) He "that striveth for the mastery is temperate in all things." (I. Cor. ix. 25.) This "mastery" does not appear in the revised version. There we read "Every man that *striveth in the games* is temperate in all things." But as the *games* were for *mastery* it makes no difference. The remark of Meyer *in loco* is sound. He says, "The statement is as to what every competitor does to prepare himself for his struggle; in all respects he exercises self-control." We must remark here, however, what we deem to be of great importance in the consideration of the Pauline metaphor, that he who strove for the mastery or in the games was not competing for a right to live. His aim was not to become a citizen, that he must be in order to have his name placed on the lists. Of all who ran, all failed except one, "but *ONE* receiveth the prize." What prize? His life? His civil rights as a citizen? No! It was the special honour of success against all runners or boxers followed by

applause and the reception of a crown such as it was. The man who did not win was not disgraced in the judgment of reasonable people. He was not handed over to the executioner for decapitation. He was not even disfranchised, he remained a citizen. The losing contestant was a free man when he entered the lists or the stadium, and he was equally free when he retired. He lost the reward—the honour for which he competed. It may have been considered an insult to be *rejected* from the list of contestants, but there is no reason to suppose that an accepted racer who did his best, but failed, became a target for abusive epithets when he returned to his ordinary occupation.

The Christian worker, whatever department of service he may have entered, is bound to conduct himself according to the law of Christ, and in any capacity to aim at high achievements and honourable distinction. It is not the man who does his duty, or who properly employs his talents, that has anything to fear. He will be exalted to honour, both in law and equity. It is the man who buries his "pound," who is cast into "outer darkness." Therefore Paul advises, "so run that ye may obtain." Be resolved, "even so run" (R.V.) that according to the measure and motive of your effort you may be rewarded. The competitor may be disappointed as to the degree of honour anticipated or sought, but no faithful man can perish, and God will reward everyone according to *his deeds*, and therefore "glory, honour and peace to every man that worketh good." (Rom. ii. 6-10). It is not unreasonable to suppose that some may have mistaken their vocation. There have been, and there are many who have miscalculated their own abilities, or who may not have a sufficiently deep consciousness of personal infirmities. But every man who works

honestly will be rewarded equitably, and the question before us is that of proportionate rewards.

It is therefore certain that Paul did not so abuse the metaphor he employs, as to allow the supposition that any honest, earnest worker could be lost or consigned to perdition, but it is equally certain that he designed to teach that reward followed work, and that the prize of *reward* is commensurate with the work done for Christ, and the suffering endured for His name's sake. Jesus himself taught that differences would exist in the matter of reward. The ruler over five cities was not equal to the ruler over ten, but his position was undoubtedly equitable.* Paul resolved to reach the goal at the terminus of the race-course of self-imposed obligations in his capacity as Herald of the Cross—a Preacher of the Gospel—the Apostle of the Gentiles. Some of these obligations were not demanded by his MASTER. The extraordinary, the almost indescribable heroism of Paul was the outcome of his own consecrated self-will. He was baptized with the fire of the Holy Spirit, which consumed his selfishness according to the flesh, but left him in perfect possession of himself, so that he, of his own free-will, enslaved himself for the soul-liberty of others. Without a wife—without a permanent home, and without fixed compensation of any earthly kind, he, like his Divine Master, “went about doing good.” And he was

* Richard Watson, in his admirable Exposition of the Gospel according to St. Matthew, has judiciously expounded our Lord's discourse in the 25th chapter. On verses 20-23 Mr. Watson says: “The same reward is conferred upon him who was faithful in the *two talents*. The trust was less, the “ability” smaller, but the *principle* of fidelity the same in both; and therefore the language of the rewarding judge the same. The absolute equality of the future rewards of the redeemed, does not, perhaps, follow from this. The reward, however, is the same in kind, and equally felicitous, as fitting the capacity with a joy that has no deficiency.”

inwardly assured of the reward of victory: the incorruptible crown, whatever might be the degree of rank assigned or assignable. Mr. Wesley, on the 18th verse, has this brief comment which ought to have saved him from rashness at the end of the chapter: "*What then is my reward?*" That circumstance in my conduct for which I expect a peculiar reward from my great Master." To this end—the "peculiar reward"—and not only to attain salvation, Paul laboured. To this end, he bruised himself—denied himself of right and privilege—kept his body under the control of his soul (a grand conquest even of itself), and thus while on the run he was happy, "exceeding joyful" he says. From the height of his conception as to what constituted distinction and honour, he, on all earthly good looked down. To all intents and purposes, by the faith which lends its realizing light, Paul held the prize which no man could lawfully seize or take away. His whole life as a Christian, his entire successive toils and labours as a herald, were a continuous, unbroken application of the law of Christ, "whosoever will be chief among you let him be your servant." Paul went beyond this, for the law of nature and the law of God affecting human nature and human society were set aside by him. He was not compelled to take a wife and establish a home. The law did not oblige him to take pay for service rendered. He had a "right" to both: he vowed to do without either. To keep that pledge unbroken for the glory of Christ, with the present and final result, was his prize. What God did not in the nature of things demand, *that* Paul bound himself to do. Having thus bound himself before God, the Prize-giver and Judge, he went on his way—not an ordinary way truly—being fully persuaded that the consistent pursuit of voluntary

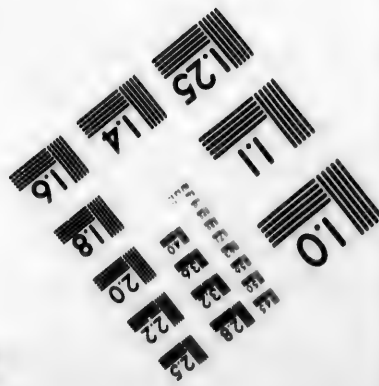
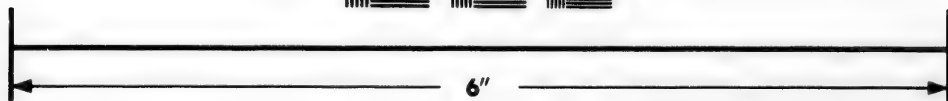
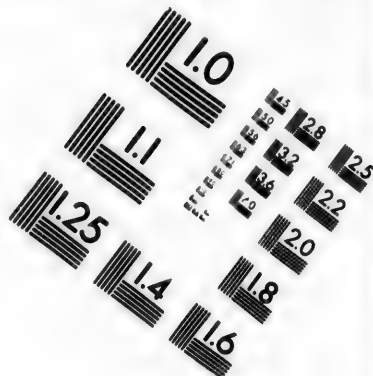
duty could alone secure that special prize—the ideal of his aim. Not the goal only, for all faithful men would reach that, but to be foremost in the first-class of authorized competitors for special honour.*

Yet even in the Grecian games, if a poor fellow fainted, or even died on the course, he was not dishonored and unnoticed, but decently buried according to his rank. As to Paul, he kept on humbly, yet boldly persistent against all temptation to turn aside from the course he had marked out for himself, “lest after having preached the Gospel—after having been a herald to others—proclaiming to them the law, he should fail in the duty willingly taken upon himself above and beyond the law. By such failure he would forfeit the measure of the reward he sought, and thus or in this sense be “cast-away”—“rejected,” declared not worthy of highest distinction in the heavenly citizenship. Of his personal salvation he had no misgivings, and beyond that

* “The Apostle was authorized in preaching the Gospel, to receive his maintenance from the Christian communities for whom he laboured, but he waived his claim to it and supported himself by the labour of his own hands. He did, therefore, more than his duty demanded, since he made no use of what was allowable. Certainly he would not have hesitated for a moment to apply to himself the words of Christ in Luke xvii. 10, in reference to his conduct in this particular instance. But he held it to be his duty, under all the circumstances, so to act as would most contribute to the advancement of the Kingdom of God; and a regard to that object induced him in this instance to receive no maintenance from the Church, in order that he might avoid all appearances of self-interest. Hence he felt an inward compulsion to act thus; and if he had not thus acted he would have violated the spirit of his calling, and would have been dissatisfied with himself; for he went so far as to say that he would rather die than act otherwise. The peculiar circumstances of his ministry, and the peculiar charism bestowed upon him, occasioned a peculiar modification of the general duty of all preachers of the gospel. What on his peculiar standing-point was a duty, might be contrary to duty from the standing-point of others—those persons, for instance, to whom Providence had committed the maintenance of a family.”—*Neander's Planting and Training of the Christian Church, etc.*—Bohn's Edition, I. Vol. p. 474-5.

he used all diligence to ensure the brilliance of that position promised to those who achieve more than ordinary success in works of faith and love; as it is written "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as ~~the stars~~ for ever and ever." (Daniel xii. 3.) In Paul's case, the voluntary surrender of indisputable rights would entitle him to more distinct recognition, and more abundant honour. To that prize of the goal he directed all his energies. To miss that, he would regard himself a cast-a-way—one rejected, as not apprehending that degree of glory, to attain which he believed himself to have been apprehended by the Lord Jesus Christ.

It is needless to admit as previously intimated that this view of I. Cor. ix. 27 differs very distinctly from the usual exposition. The Arminians, as Wesley, Benson and Clarke quote the passage as a refutation of unconditional election, assuming that the Apostle is metaphorically describing his struggle for final salvation. The most full and the most futile commentary on this much abused passage may be found in Benson. In the conclusion of his exposition of the 9th chapter, he says: "It is justly observed by a late writer" (Benson here quotes Wesley) "that this single passage may give us a just notion of the Scriptural doctrine of election and reprobation; and clearly shows us that particular persons are not in Holy Writ represented as *elected*, absolutely and unconditionally, to eternal life; but that believers in general are *elected* to enjoy the Christian privilege on earth, which, if they abuse, those very elected persons may *become reprobate*. St. Paul was certainly an elect person, if ever there was one: and yet he declares it was possible that he himself might *become a reprobate*."



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Nay, he would actually have become such, if he had not thus kept his body under, even though he had been so long an *elect* person, a Christian and an Apostle." The words in italics are so marked by Mr. Benson; they are not so emphasized by Wesley in his notes on the New Testament, yet these zealous servants of the Divine Master agreed on this matter of Paul's spiritual condition and conduct, and by thousands of their successors, Christian people have been and perhaps still are warned by St. Paul's words to take heed lest they fall from grace. Arminianism would have a poor foundation if the passage under consideration was its chief corner stone. It is not so, yet even the acute and scholarly Dr. Clarke says: "On the subject of the *possibility* of St. Paul *becoming a castaway*, much has been said in contradiction to his own words. He most absolutely states the *possibility* of the case, and who has a right to call this in question?" He then quotes "The Ancient Greek Commentators," as Whitby had done, thus: "If Paul, so great a man, one who had preached and laboured so much, dreaded this, what cause have we to fear lest this should befall us." And so a volume might be filled with quotations from authors, ancient and modern, to the same effect. One or two specimens must suffice.

The following exposition of verse 27 "in the form of a paraphrase" is from Dr. John Guyse:—"27. But as, when they come to close combat, they give their antagonist such violent strokes as make them black and blue, and throw them down to get the mastery over them, so I—labouring in good earnest by Divine assistance, to gain an entire conquest over all my corruptions—contend vehemently against them, by faith and evangelical repentance, watchfulness, fasting, and prayer, mortifications of the flesh, and self-

denials, with regard to all indifferent (chap. viii. 13) as well as things lawful; and by these means I am helped to wound and bring down the whole body of sin, together with all my fleshly inclinations: All this I constantly endeavour to do, with the utmost care and caution, and godly jealousy over my own spirit, that as I do not, so I may not run at uncertainties (ver. 26) lest, (were this my case) after I have preached the Gospel to others for their salvation, I myself, instead of being partaker with them (ver. 23) should give way to any unfaithfulness, neglects, and self indulgencies or other criminal temper or conduct, were I under their dominion, would, in the nature of things, and by the Gospel constitution, issue in my being (*ἀδόξιμος*) rejected of God, as an insincere and slothful servant; and in my labours being disapproved of him, and judged unfit to be rewarded in the great day of account. And this I mention as my own practice, to excite you to the like circumspection, care, and diligence, mortification of sin and self-denial, lest any of you, through allowed defects therein, should be disapproved of God in the final judgment."

The fundamental error in this expository paraphrase of Dr. Guyse lies in the fact, or assumption, that the chief design of Gospel preaching is that the believing hearer may obtain final salvation, or as the common phrase expresses the notion, that believing in Christ the sinner may "get to heaven at last." This view of the preacher's work is painfully defective, however prevalent it may be in these days of prevalent secularity. Moreover, it is entirely at variance with Apostolic teaching. Writing to Titus, Paul says, "This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are

good and profitable unto men." (Titus iii. 8.) Many similar passages might be quoted to show that preaching is designed to produce a new life of Christ-like activity for the benefit of others. He "went about doing good," and being born again, every believer is under obligation to become a pattern of holiness and a worker in the vineyard of the Lord. We say—every believer: first because it is far too common an idea that active, zealous work for the welfare of others is the special work of the modern ministry; and secondly, because we entertain the opinion that the broad distinction between clergy and laity prevalent in these days of modern ecclesiastical organizations, did not exist in St. Paul's system of church action, and is inconsistent with Christ's teaching.

Doddridge, on ver. 27, is nearly in the same line of illustration, but with more distinctness brings out the doctrine of proportionate rewards. He, however, conveys the idea that St. Paul suggests a warning lest the failing combatant should be cast into perdition. He says, "Who would not tremble," "to hear Paul insinuate a supposed possibility" "that he might himself be rejected, as unqualified to receive it ('the heavenly prize'), by which he evidently means salvation. Dr. Guyse, however, is obliged to insert a qualifying note, and to show the difficulties and involutions consequent on a false interpretation we here insert that note as follows: "It is not reasonable to think that the Apostle had any doubt in himself, whether he should be eternally saved; for he had said just before, that he did *not run as uncertainly*, and always spoke with an entire confidence as to his own salvation. But as he well knew, that God did not design his own, or any other persons attaining it, without the use of proper means, which are connected with the end, both in the Divine purpose, and in the constitution and

fulfilment of the new covenant; so he excited himself by these considerations to the utmost diligence in mortifying the corruptions of nature, which on a supposition that he were careless in subduing them, and should not live under the power of them, would be inconsistent with his assured hopes of eternal life! But it by no means follows from hence, that he was under any apprehension of his being suffered to do so inconsistent a thing, and of thereby mis-carrying, and being eventually rejected as a false professor, or unfaithful minister, in the great day of account. And he seems, according to his wonted admirable wisdom, to have transferred these things, as it were in a figure, to himself, to show the inseparable connection between the means and end, and so to stir up other professing Christians, to take care and diligence, and particularly to pave the way for the *Corinthians* receiving his awful admonition without offence which immediately follows at the beginning of the next chapter."

That, then, is the style of argument required to vindicate a mistaken exposition. All this is rendered unnecessary by the adoption of the views we have expressed on Paul's metaphorical representation of Christian activity and self-sacrificing zeal. As to the relation of the tenth chapter with the supposed reasoning of the ninth, we have expressed our views in another part of this volume.

Meyer, one of the most exhaustive of critics, observes on verse 27: "Paul regards his own body (Col. ii. 11) the seat of the nature opposed to God, of the law in his members (comp. Rom. vi. 6, vii. 23) as the adversary, against whom he fights with an energetic and successful vehemence, just as a boxer beats the face of his opponent black and blue," . . . "so that those lusts (Gal. v. 7) which was

against the regenerate inner-man, whose new principle of life is the Holy Spirit, lose their power and are not fulfilled." We admit that some of the passages quoted agree with the Pauline doctrine of the necessary duty of all believers. A hundred other parallel passages might be selected to prove the law of endurance and final perseverance without resting on I. Cor. ix. 27. This passage scarcely touches matters of ordinary Christian life or as affecting the ultimate salvation of the writer of the Epistle. Meyer and others underrate the character of St. Paul as a spiritual man, and mistake his purpose in marking out for himself a race course, and prescribing for himself rules of contest. He did not require any one to follow him on that line. He did not condemn any of his fellow labourers, who availed themselves of rights and privileges which he had surrendered, for he knew that the Master had not demanded that any of them should live without a home and without pay.* The law of Christ about forsaking all, relates to emergencies and test times of fiery persecution. But now, Paul, with the noblest intentions, and with motives unimpeachably pure, contended for the rewards which must needs follow such self-sacrifice and unparalleled devotion. Not to reach that goal—to come down to a lower rank—would involve loss, but not the loss of salvation. It would be a reprobation—a disapproval, but not as affecting his right to the heavenly inheritance. We are saved by faith alone. We are rewarded for and in proportion to our

* But what was a duty in his case might be contrary to duty in another; for example, when a family is to be maintained, the forfeiture of the stipend would be distinctly wrong. There is therefore no shame in receiving hire; there is no disgrace in toil, no dishonour in receiving wages. It is a false shame and false delicacy to feel that the fee with hire is a stain or the receiving of it a mercenary act."—*Robertson's Lectures on Corinthians—Harper's Ed. p. 517.*

works. "Blessed are the dead which die in the Lord from henceforth ; yea, saith the Spirit, that they may rest from their labours ; and their works do follow them" (Rev. xiv. 13), or rather their works accompany them.

It will be our endeavour now to show from the general argument of the chapter that we have not mistaken the purpose of St. Paul in this matter of contending for the attainment of superior reward. Promises of reward are scattered throughout the whole of Holy Scripture. Many of the ancient worthies whose biographies are sketched in the Old Testament, live again in the Epistle to the Hebrews. Moses "endured, as seeing Him who is invisible"; others named and many unnamed "suffered, not accepting deliverance ; that they might obtain a better resurrection." (Hebrews xi. 27, 35 ; see also verses 39, 40.) Many of the teachings and sayings of our Lord inculcate and illustrate the same doctrines of reward, not as of debt, but as of grace. Paul in this 9th chapter of First Corinthians asserts the rewardableness of his wonderful career, irrespective of his right to recompense from human sources. He did not abuse his right, that is as the Revised Version renders the 18th verse, "When I preach the Gospel I make the Gospel without charge, so as not to use to the full my right in the Gospel." Nevertheless, he had already a reward, and henceforward anticipated a full reward. To the Corinthians he virtually said what St. John says in his second Epistle : "Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward." (II. John, verse 8.)

A very important and almost consistent interpretation of verse 18 of chapter ix. may be found in a comparatively brief paper by the Rev. Canon Evans, published in "The

Expositor" vol. v., 2nd series, pp. 144-151. We regret he did not carry forward his conclusions by an exegesis of verse 27. He does, however, enable the student to apply his exposition to that difficult, and as we conceive, misread verse. Writing on verse 18 he says: "This central text is an important one, standing midway in a long argument. Like Janus, it looks backward and forward, connecting what precedes with what follows." The author then shows cause for disagreeing with both the Authorized and Revised Versions in their translation of this passage. He says "the context for instance that follows verse 18 shows plainly enough that "preaching gratuitously" is not in itself the "reward" contemplated by St. Paul, but a means thereto: his preaching comes to view as a long labour of love, earning and accepting no recompense in the present, but pointing the finger of hope to a recompense in the future. To what recompense in the future? What reward was before the Apostle's mind when he penned or dictated the words 'What then is the reward,' I have in view? It was, we may infer from verses 19-23, nothing less than a blessed share in the grand Messianic salvation to be revealed at the Parousia. This, it seems, was the heavenly magnet that secretly induced the Apostle to preach and to teach without money and without price, ever labouring in the Gospel, if by any means he might attain to that palmary salvation, not alone by himself, but in society with a multitude of souls gained and saved by dint of voluntary evangelism." According to this view then, it would appear that the "society" and the self-sacrificing leader are to be equally rewarded. It would also necessitate the conclusion that the preachers who did not waive their rights of home and of maintenance were to receive the same reward with Paul the independent

evangelist. These conclusions are certainly at variance with the Scripturè doctrine respecting rewards. In verses 15, 16, 17 Paul disavows writing, to the end that human compensation should be given him. "It would be better for me to die," he says, "than that any man should make my glorying void," by being able to show that I had not kept my word—my determination, whether verbally or virtually made. If Paul preached the Gospel at all, it was because a dispensation to that effect was committed to him, and he would be a miserable man if he had refused the heavenly call to preach the Gospel. But preaching even thus from the necessity laid upon him, he was entitled to reward, and if undertaken cheerfully or willingly he would have the inward joy of conscientious obedience. But what then would be his reward for indefatigable perseverance in holy labour, uncompensated here in the manner provided for in the law and in the providence of God? The reward would be, not merely a "fellowship with them (the Corinthians) in the blessings of the Gospel." Canon Evans says justly, "the more saved by this preaching of his, the *larger hope* for him of Messianic reward." But that Messianic reward will be one of equity, not of equality. The greater the sacrifice in service, the greater the reward. Not merely a "blessed portion in that palmary salvation for himself in common with many others." "It is, indeed, a contemplated cause of a contemplated effect." "Because it is clearly in the Apostle's mind to show that in a chain of causes, moving him to adjure his privilege of alien maintenance, the first link is absolute independence of all men, and next to that an untrammelled access to all men, and next to that an enlarged likelihood of gaining a greater number of souls by reason of an universal access, and next to that, the last link

in the chain of causes a "fellowship with very many in the Messianic blessedness." Now, these are all represented as a concatenation of causes, moving Paul to adjure his privilege of alien maintenance. What then is the final "contemplated effect" as to himself? Or, as Paul himself asks, "What then is my reward?" The worthy Canon says "This long sequence of inducements rolls itself out in the verses from 19 to 24." But why stop at that point? We have not reached the ultimatum. The final link in the chain of causes must be shown to have undoubted connection with the "contemplated effect," furnishing an answer to the question, "What then is my reward?" The doctrine of equitable rewards as taught by the Lord Jesus demands that our Apostle shall not be deprived of the special honour which attaches to his special works of perfect self-renunciation. To this end and for this special reward at the Revelation of Jesus Christ, he continued the glorious contest to the end. He would be disappointed; he would regard himself as reprobate—disapproved, if he failed of "the attainment of that prerogative *σωτηρία*" for which he daily prayed and struggled. According as we understand Canon Evans, the self-enslavement of the Apostle for the salvation of men as a result, was his reward. To a certain extent it was, but he nevertheless looked forward to the greater personal reward, which "the Lord the Righteous Judge" should finally bestow upon those, who counted not their liberty, or life, or property dear unto themselves, surrendered all to Him, who gave His own precious life a ransom for many. This same divine, infallible and righteous ONE, our Advocate with the Father, left this legacy for His people: "Every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands,

for My name's sake, shall receive an hundredfold (manifold), and shall inherit eternal life." (Matt. xix: 29.) "Eternal life," with manifold recompense. It is only by thus carrying the Apostolic argument to his own conclusions that we can assure ourselves that the 18th verse is "standing midway in a long argument." It really looks backward and forward connecting what precedes with what follows, but does not end with the 23rd verse. The four verses with which the chapter concludes are an essential part of the argument, and show what the Apostle was contending for in his grandly disinterested career. In this view of the whole, we are sustained by the free translation of the 27th verse as found in the "Life and Epistles of St. Paul," by Conybeare and Houson—a translation which although "free," is critically correct. "But I bruise my body, and force it into bondage; lest perchance, having called others to the contest, I should myself fail shamefully of the prize." Everyone who ran might obtain a prize. Paul looked forward for his own; the richer rewards of unexcelled devotion to the work assigned him. He went beyond the letter of the law, being governed by the higher law of supreme love to God in Christ, and of love to the souls of men for Christ's sake. A law undefined yet unlimited, which he subsequently recommends to the Corinthians and to us, but which, alas, too few have followed. This most "excellent way" never faileth to accomplish good work on earth, and cannot fail of its superior reward in the many mansions of OUR FATHER'S HOUSE, of which Paul speaks enthusiastically, II. Cor. v. 1.

It is no disparagement of the moral heroism of godly men that they "had respect unto the recompense of the reward." Confining our remarks to the character of St. Paul, it is certain that every motive of his whole Christian

life had their cause in the perfect love he bore to the Incarnated Son of God, of whom he said as he felt, "He loved ME, and gave Himself for ME." (Gal. ii. 20.) "The grace of our Lord was exceeding abundant, with faith and love which is in Christ Jesus." (I. Tim. i. 14.) This perception of "exceeding abundant grace" produced the corresponding "faith and love," which bore their fruit in a deep conviction of duty to Christ, and to mankind for the Gospel's sake. The marvellous manifestation of future glory experienced by Paul—more than equal to the revelations discerned by Peter, James and John on the mount of transfiguration (Matt. xvii. 1-8)—inspired him with courage and hope. Conscious of being thus highly favored and honored while a Christian warrior, he resolved to secure the permanency of that unutterable bliss by means of complete consecration and indefatigable zeal: the outcome of a love stronger than death. That divine quality—the fruit of the Spirit—led the Apostle to renounce all earthly ties, and to keep before him *the prize*, above all earthly prizes of immeasurable worth. There was no degrading element in any of his motives, for all were baptized in the ocean of divine, boundless charity. He was the "man in Christ" who beheld unspeakable glories, and therefore never wavered in his pledged allegiance. He "fought the good fight and kept the faith," and went forth at last a martyr, to receive the rewards of martyrdom. All was clear and bright as he had expected.

Anything that might be written which looks like a defence of St. Paul's consecration and larger hope of future reward, might justly be attributed to an imperfect knowledge and experience of vital Christianity. No defence is necessary to those who can, by the grace of God, in some

good measure, put themselves in his place as the servants of Christ and the antagonists of sin. We are not ignorant of the promises of God, and the teachings of Jesus, and the example of Paul, but in these last days, there is needed a Pentecostal baptism of the Holy Spirit, to invigorate our Ministries and our Churches. Inspired by supreme self-sacrificing love toward God, and man for Christ's sake, it would be no shame for any to look forward, and expect to hear from the lips of the Lord "Well done, good and faithful servant."

On the general subjects embraced in this discussion, there may be found an admirable essay in "The Expositor," vol. v., new series, p. 411, from the pen of the Rev. Henry Wace. It is entitled "The Position of Promises of Reward in the Moral Teaching of the Gospel." Two quotations here will be read with interest and profit. Mr. Wace says, page 412:—

"The doctrine of God rewarding us for our good works is so far from being inconsistent with the truth of our salvation for the sake of Christ alone, that it is at once a necessary consequence of that truth, and entirely dependent on it. It is precisely because, for Christ's sake, God has received us into a relation of love and sonship towards Him, that He is able to deal with us in a manner which is independent of strict consideration of merit, of work done, of remuneration earned. A father encourages his children with rewards, not as an equivalent for what they have done, or for the services they have rendered, but because the mutual relations of personal love imply mutual giving, not according to the merit of the receiver, but according to the bounty of the giver. Similarly, God's gracious and bountiful promises of rewards for our good works, are not offers of equivalents,

they are assurances of a grace and generosity, which are intended to call forth our own, from motives of gratitude; they are an application in God's own dealings, of the principle, 'Give, and it shall be given unto you,' which is the highest principle of personal relationship. In proportion, therefore, as we believe that we are freely forgiven, and made the sons of God by adoption and grace, in that proportion are we the more bound, or rather the more privileged, to insist on the gracious truth that our Father in heaven is waiting to return us a hundred-fold every gift we could offer Him of ourselves, our substance, our labour, or our life. God forbid, indeed, that we should ever indulge that monstrous perversion, which strikes at the root of this free, personal interchange of loving service, that men may accumulate a store of merits which can be drawn on, and applied, as of strict right. Whatever alters the relation of God and man as one of debt, instead of one of grace, destroys the very essence and blessedness of the Gospel. But there is no more noble, stimulating, and inspiriting motive to moral and spiritual energy, than that of feeling that we are living under the eye, and in the presence of a God and Saviour, who, of his free love and grace, will return with more and more abundant blessing every effort that proceeds from devotion to Himself, so that 'plenteously bringing forth the fruit of goodworks, we shall of him be plenteously rewarded.' "

On pages 414-15 in the same exceedingly valuable paper, Mr. Wace says :—

" Our Lord does not merely, like other moral teachers, exhibit righteousness, truth and goodness as abstract standards and objects of attainment. But He displays them in His own character and that of His Father as uniting in a

personal will, and actively operating upon us. We behold them pouring themselves out on us in Him, and through Him, at the cost of His own suffering and death. In a word, He exhibits them as all united in that one supreme form of personal life and action which we call love, and which St. Paul describes as the one complete and enduring energy of our moral and spiritual nature. Everything passes away but this ; and even though faith and hope abide, they are subordinated to the supreme energy of charity. It is this which is the animating spirit of Our Lord's teaching. He offers love—love which is ever giving, ever blessing, ever rewarding, here and hereafter, all who respond to it, however imperfectly, with a similar love—rewarding them a hundred-fold ; here, it may be, not without persecutions and sufferings like His own, though persecutions and sufferings which themselves bring the deepest blessings, and hereafter with eternal life. There was no other influence by which the heart of man could be fully won, and, when the heart is thus won for a righteous, a true, a holy, and a living God, all else, all striving after the perfections of that God and Father, must surely follow. In a word, as in the case of the Young Man who came to Him, our Lord does demand everything ; as He assured St. Peter, He does give us everything ; and as He declares in the parable, He gives it not according to our own labours and deservings, but out of His own good-will, and with a generous regard for all the weaknesses, the ignorances, and the misfortunes of our position. Perfect love could do no less, as perfect love could do no more."

In the course of the foregoing discussion, strong terms are used respecting St. Paul's vow to act as he did. "He vowed to do without" what was his "right." And, again,

"What God did not in the nature of things demand, that Paul bound himself to do." We have not noticed in any writer on the character of St. Paul, any special reference to his position as a pledged abstainer from what he could claim as a "right." Among the old writers who have discoursed on "vows," and who have discussed "cases of conscience," we do not recollect that any of them considered the Apostle as under a *vow*, or what is equivalent to a vow in this matter of relinquishing his rights. Yet that in our opinion is the fact, and we do not see how any scholar can read Paul's own words, or even any thoughtful reader of our modern versions, without feeling that the writer is a man under the most solemn vows, which for him to violate, would be an offence to God, not to be overlooked in the final adjustment of rewards. Notice his words in the 19th verse: "Though I be free from all men, yet have I made myself servant unto all, that I might gain the more." The Revised Version has "I brought myself under bondage to all, that I might gain the more." Conybeare and Howson—"I made myself the slave of all." Meyer—"made himself a bondsman to all." Whichever translation is accepted makes no difference as to the principle involved. There is bondage (obligation to pay) which being free from all, no man had a right to exact of him, and of which bond God alone was witness. He binds himself to forego lawful privilege and right, even those which the Gospel law authorized, in order that he might gain more souls and therefore more reward, for *κερδήσω* (gain) so frequently used in this connection "agrees with the consideration of reward." (Bengel.) But the gain therein specified is not the "full reward" of such as work under a consecrating vow.

Any definition of a religious vow would include the particulars to which Paul gives expression. Excluding half-

a-dozen others, I accept that of the Rev. Henry Hurst, A.M. (1659-1689)—“A vow is a voluntary and deliberate promise made unto God in an extraordinary case,” *i.e.*, “more than usual either from mercy *received*, or hoped and expected mercy.” Now, it was the remembrance of *mercy received*, and the consideration of *mercy expected* which led Paul to put himself under bonds to preach, without any earthly advantage, and in certain prospect of absolute wordly loss. Yet it may be well to remember that extraordinary spiritual privileges had been conferred on Paul. He was not indebted to any man for his superior knowledge of the Gospel. He says to the Galatians: “I make known to you, brethren, as touching the Gospel which was preached by me, that it is not after man. For neither did I receive from man (a man), nor was I taught it, but *it came to me* through revelation of Jesus Christ.” (Gal. i., 11, 12 R.V.) Subsequently “He was caught up into Paradise, and heard unspeakable words, which it is not lawful for a man to utter.” (II. Cor. xii. 4.) But each of these extraordinary revelations—that of Christ’s Gospel, and that of Christ’s glory, laid him under extraordinary obligation. Necessity was laid upon him to preach, but he was not bound to preach without the ordinary privileges of manhood. He resolved to be free from all men, and became the slave of Christ, doing only His will—and the slave of all classes of men, that he might bring some of all, to the service of his Master. By faithfulness to the special obligations taken upon himself, he expected to participate in the sublime glories which he had seen, but which he was not permitted to disclose. To this goal he ran, “not as uncertainly,” but with the confidence, that his unbroken vow—his completed course of unrequited toil, would be suitably and eternally rewarded.

The conduct of Paul, preaching as he did, was as a free-will-offering under the Theocracy. He was conversant with the Mosaic legislation respecting vows. He knew his liberty. He knew that resigning his liberty, and putting himself under bonds, he could not free himself, without blame. This is the law, "When thou shalt vow a vow unto the Lord thy God, thou shalt not slack to pay it: for the Lord thy God will surely require it of thee; and it would be sin in thee. But if thou shalt forbear to vow, it shall be no sin in thee. That which is gone out of thy lips thou shalt keep and perform; even a *freewill offering*, according as thou has vowed unto the Lord thy God, which thou hast promised with thy mouth." (Dent. xxiii. 21-23.) Paul's "freewill offering" was himself—his whole being. He made no account of his possessions or his rights. What things had been gain to him were not reckoned of any worth: they were as dross. He coveted them not, although their abandonment brought him suffering and privation; "in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness." He had "respect unto the recompense of the reward," and subjecting himself to the will of God, bound by his own freewill offering, he carried about with him the earnest of victory: an assurance of special commendation from the Lord the King. All this, and more than we can express, is contained in those unfathomable words of Paul himself when describing his call and consecration. He says: "When it pleased God, who . . . called me by His grace to reveal His Son in me, that I might preach Him among the heathen, immediately I conferred not with flesh and blood." (Gal. i. 15-16.) "By this significant phrase," according to a noble editorial of the New York *Christian Advocate* (July 15, 1886), "one

understands that, as the consciousness of his absolute, though inexplicable, union with the Father begot in CHRIST perfect love, perfect surrender and tranquil faith, so the consciousness of his union with CHRIST by faith, begot in PAUL that ardent love, that self-surrender to His will, and that sublime undaunted courage, which characterized him from the day of his vision before Damascus until the hour of his triumphant departure to take possession of his crown." Yea, and when assailed by a "messenger of Satan," as was the Divine Son in the wilderness, Paul, the servant in whom the Son dwelt as a spirit of power, was always able to keep on his course of self-sacrificing devotion, expecting the impartial decision of his Master as to "full reward" in nearness to His "Glorious High Throne."

This view of Paul's character and position is essential to a consistent and harmonious interpretation of the ninth chapter of the First Epistle to the Corinthians. It accords with the structure of the Epistle, and is a logical necessity of his argument. He was a marvellous example of the power of Gospel grace, and an equally marvellous exposition of the Divine declaration, "It is more blessed to give than to receive." He was a glorious illustration of complete, practical consecration to Christ, as a preacher of the faith which he once sought to destroy. Reviewing his almost finished career, thus does he sing the Doxology of his gratitude to Christ: "Now unto the King eternal, immortal, invisible, the only wise God, be honour, and glory for ever and ever. AMEN."

From the foregoing discussion these conclusions may be drawn:—

I. That salvation is by faith, but good works are rewardable—the reward being proportioned according to their motive and extent.

II. That the Christian worker under the influence of supreme love, may pledge himself to labour requiring special sacrifices not prescribed by the Head of the Church.

III. That Paul voluntarily making such sacrifice kept himself—his whole nature—in subjection; resolved to continue his “course” to the goal without failure, and therefore without loss.

IV. That the same principles apply to Christian workers now, and to the end of the dispensation. A proportionate reward for all. “So run that ye may obtain.”

III.
SUPREMACY OF LOVE.

"When belief and life are synonymous terms, the man is a member of the Church of Christ—his name is written in heaven." * * *

"This shows the inclusiveness of the Church. The sect can hold but a few, the Church may comprehend all. Christ established no sect; he founded a Church. To be a Christian, it is not necessary to be a theologian; nor is it necessary to choose a sectarian appellation; nothing is necessary but perfect love of the "Beloved Son." It is with Christianity as with patriotism, to recur to an illustration: love of country is independent of love of party; a patriot might die for his sovereign without knowing the subtle degrees of loyalty which are indicated by party nomenclature. Entrance into the Church is a transaction between Jesus Christ and the individual heart; whoever has given his love to God's Son *is* a member of the Church: whether, for the sake of convenience, or for purpose of evangelization, he may join a sect, it is for him to consider, but most assuredly he is in Christ's Church, by the indefensible and all-comprehending right of love. The immortality of love is the immortality of the Church. The small mud-huts of bigotry will be submerged by the mighty cataclysm of human progress, but the Church founded upon a rock will remain above the floods. Love is the security of the Church."—*Dr. Parker, Ecce Deus p. 122 Am. Ed.*

III. SUPREMACY OF LOVE.

IN our former remarks on St. Paul's First Epistle to the Corinthians, we have mentioned the 13th chapter as a portion which has suffered greatly from the whole current of interpreters. It is even so, beginning with St. Crysostom and ending with Dr. Farrar. It was our expressed opinion many years ago* that the whole Epistle "may be considered as a treatise on the causes, consequences and cure of the schismatic spirit which prevailed in the Corinthian Church." Later investigations, and a more thorough study of the Second Epistle, have confirmed this opinion.

Respecting the continuity of purpose in the whole Epistle, we observe that Meyer, in the introduction to his learned treatise, offers an objection to this opinion. He says "Only the first part of our Epistle down to iv. 21, relates to the topic of parties, as such. Hence it is a very hazardous course, and one that requires great caution to refer the further points discussed to the different parties respectively." To us it appears rather surprising that Meyer should say that only "the first part" down to iv. 21 relates to the topic of parties as such." The various scandals which existed at Corinth had their friends and defenders in the Church. The subjects on which the Corinthian believers desired the judgment of the Apostle had undoubtedly occasioned strife, and in many cases must have widened breaches; the fruit of party. The magnificent defence of the Resurrection as con-

* See our remarks on this Chapter in the *New York Methodist Quarterly Review*, July 1850.

tained in the 15th chapter was the outcome of conflict which constrained the Apostle to write "How say some among you that there is no resurrection of the dead." The practical application of the doctrine contained in the last verse plainly proves that the certainty of failure rewards rests on the fact of Christ's resurrection who is "become the first fruits of them that slept." He rose and received his reward. (Heb. xii. 2.) In the 11th chapter we read: "When ye come together in the Church, I hear that there be divisions among you, and I partly believe it." When Paul describes the unity of the body in chapter 12, it is not possible for any reader of the former parts of the Epistle to imagine that the writer had not before his mind the unlvely object of a body severed into parts, without any apparent or acknowledged common source of life and power. When in the 13th chapter he magnifies the grace of charity—of love, as "a more excellent way," it is quite evident that he but enlarges on the topic introduced in the 8th chapter, where he affirms that "knowledge puffeth up, but charity (love) edifieth" (builds up), which again takes us back to the 3rd chapter, where the metaphor of a building first appears. It may not be possible to understand or fully appreciate all the illustrations St. Paul introduces, because we can scarcely, in these "last days," put ourselves in the midst of the Church of Corinth, but we can easily see, and even *feel*, that "Follow after charity (love)" is an appropriate commencement to the argument respecting tongues and prophesying which consistently concludes with "let all things be done decently and in order." The appeal, "concerning the collection for the saints," and the allusions to Timothy and Apollos, are based on the argument of the 13th chapter. "Let all your things (proceedings) be done with charity (love)." The glowing

love of his own large-hearted Christianity can find no words more suitable with which to conclude the elaborate and cogent reasonings of the Epistle, than this golden sentence, "My love be with you all in Christ Jesus." The One Foundation begins and ends the Epistle. The one principle of impartial and sincere divine love in the heart, toward all who are in Christ, runs through the whole, and is certified as the only true and permanent evidence and bond of perfection, and is the sole ground of proportionate reward for good works.

Meyer refers to writers in his own country when he speaks of those who refer "points discussed by Paul to the different parties respectively." In that respect Meyer is undoubtedly right, for it can only be a matter of conjecture as to which party is indicated by a certain phrase, or in any separate illustration. The Church of Corinth was one, not many—the parties did not separate into sects. They "came together," but that did not make them one in heart; only charity—"love without dissimulation"—purity, unadulterated, could effect *that*. In each of the four parties designated by Paul there might have been those who needed to know what was right and true on all the subjects discussed. When Paul received a letter from Corinth it was from the Church, and when he answers that letter it is addressed "to the Church of God which is at Corinth." Each individual would know, and some would keenly feel, which part of the Apostolic letter was most appropriate to his own past behaviour. Meyer says: "It is manifest from the salutation when rightly understood, that the Epistle was *destined for the whole Church at Corinth*, without excepting any party whatsoever, but including the rest of the Christians of Achaia." We concur therefore in the judgment of Meyer,

that "care should be taken not to push the conception of this division into parties too far." We have avoided pushing the divisions too far, and we shall also avoid pushing the argument of unity in the Epistle too far, for although that unity is clear and we see it, it is most certain that the iii., ix. and xiii. chapters are the golden links in the chain of reasoning. All the rest are subsidiary—golden also—as to facts and principles, but not of the same importance relatively. Charity is not verbally mentioned in the 3rd chapter, but the source of it—the everlasting, overflowing, inexhaustible fountain of love, is forced upon the mind, when he says to the party wranglers, "Ye are Christ's and Christ is God's." For which cause "let no man glory in men." All the works of party pride, and prejudice, are vain, vanishing, or shall be burned, but "charity never faileth"—it cannot be burned, for itself is a fire kindled from heaven, and is kept alive by attention to the method and sources of gracious communication. He who is divinely illuminated recognizes the emblematic figures of the prophet, "And behold, a candlestick, all of gold, with a bowl on the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which are on the top thereof; and two olive trees by it, one upon the right side of the bowl, and the other on the left side thereof." (Zech. iv. 2, 3.) A complete arrangement for a constant supply of that grace, by which the Temple is illuminated—sanctified, and brought to perfection.

It is now necessary to become more explicit in reference to what we consider a just and consistent interpretation of the 13th chapter. It may be deemed presumptuous to offer a different interpretation of this impressive and important portion of St. Paul's writings; but we cannot be

deterred, although Meyer pithily observes "a great many entirely novel expositions of individual passages make their appearance now-a-days, of which I apprehend that hardly a single one will, on trial, prove itself correct." The author alleges that he is "not unduly attached to the traditions of exegesis," and yet it is quite evident that "traditional exegesis" affects more or less every modern commentary in existence. To us it has often appeared regretful that some of the "novel," "exegetical discoveries," as they are designated, have appeared in publications of very limited circulation. One thing is very certain, that expositions of the xiii. ch. of I. Corinthians by recent commentators have come down to us from the Christian Fathers, so called, who as Daillé demonstrates, "are not reliable as expounders of the Divine Word." This is especially the case in regard to the passage in I. Cor. xiii., beginning with the 9th verse, which reads in the Authorized Version, "For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away."

The general views of commentators on the above passage may be given in brief extracts from works with which many of our readers are familiar, and from a few, perhaps not so generally known. Our desire is to make the discussion free from any denominational bias.

Mr. Wesley, whose comment is extended by Mr. Benson, has these remarks on verses 9, 10, 11:—

"The wisest of men have here but short, narrow, imperfect conceptions, even of the things round about them, and much more of the deep things of God. And even the prophecies which men deliver from God, are far from taking the whole of future events, or of that wisdom and knowledge of God which is treasured up in the Scripture

revelation." "10. *But when that which is perfect is come, —at death, and in the last day,—that which is in part shall vanish away.* Both that poor, low, imperfect, glimmering light, which is all the knowledge we can now attain to; and these slow and unsatisfactory methods of attaining, as well as imparting it to others." "11. In our present state we are mere infants in point of knowledge, compared to what we shall be hereafter."

"Mr. Wesley's sermon, entitled "The Imperfection of Human Knowledge," has for its text "We know in part."

For Dr. Adam Clarke's views we refer the reader to his Commentary *in loco*; selecting only the following on verse 10 :—

"*But when that which is perfect,—the state of eternal blessedness; then that which is in part,—that which is imperfect, shall be done away; the imperfect as well as the probationary state shall cease for ever.*"

The Rev. Richard Watson has these observations in his sermon on "The Importance of Charity":—

"Partial knowledge shall hereafter be done away, like twilight before day; like the elements of knowledge received in childhood; and obscure views like objects seen through Roman glass, which was dim and cloudy, will be superseded by distinct perception and perfect certainty.—*Eng. Ed. vol. iv. p. 392.*

Scott's practical observations on verses 8–13 are to the same purport. On verse 9 he says :—

"He hints that these gifts are adapted only to a state of imperfection. Our best knowledge and our greatest abilities are at present, like our condition, narrow and temporary." On verse 10 Scott adds: "He takes occasion hence to show how much better it will be with the Church hereafter than it can be here."

Macknight, Henry, Doddridge and others have given a similar interpretation, with a slight divergence on the part of Macknight. Mr. Barnes, of Philadelphia, departs very little from the beaten path, and on verse 10 observes:—

“The sense here is that in Heaven—a state of absolute perfection—that which is “in part,” or which is imperfect, shall be lost in superior brightness. All imperfection will vanish. And all that we here possess that is obscure, shall be lost in the superior and perfect glory of that eternal world. All our present unsatisfactory modes of obtaining knowledge shall be unknown. All shall be clear, bright and eternal.” (See *Barnes in loco*.)

Archdeacon Farrar on verses 9 and 10 says:—

“*We know in part*. The expression applies directly to religious knowledge, and should be a rebuke to the pretence to infallibility and completeness which is sometimes usurped by religious men.” “*That which is in part, shall be done away*.” It will be lost in perfectness when we have at last attained to “the measure of the stature of the fulness of Christ.”

Dr. Thomas and the several homiletic writers in the “Pulpit Commentary,” abound in appropriate illustrations of the oft-repeated homilies on human imperfection in Christian knowledge. Dr. Thomas tells us that this “partial knowledge is of four kinds”: “*Necessity*” of nature, “*calamity*” in ethics, “*sinful*” when we have the means of knowing, and fourthly “*beneficent*” as to the future. So that as he says “our partial knowledge should make us *humble, studious, undogmatic, devout*.” And thus do the homilists severally expatiate on a subject or subjects, undeniably important on several accounts, but which did not enter into the argument of St. Paul when he wrote the First Epistle to the Corinthians.

On verses 9 and 10, Meyer has a learned exegesis, resulting in a concurrence with Crysostom and others of later times. He says, "For in part (*ἐκ μέρους*: its opposite is *ἐκ του παντός*, Lucian, *Dem. enc.* 21) *we know*, imperfect is our deep knowledge, *and in part we speak prophetically*, what we prophetically declare is imperfect. Both contain only fragments of the great whole which remains hidden from us as such, *before the Parousia* (*ὅταν δὲ ἐλθῇ* x. τ. λ.) —but *when that which is perfect shall have appeared* (at the Parousia; otherwise Eph. iv. 13), *then will that which is in part* (the gnosis and the prophecy therefore also seeing they belong to the category of the partial) *be done away*. The appearance of the perfected condition of things necessarily brings with it the abolition of what is only partial. With the advent of the absolute the imperfect finite ceases to exist, as the dawn ceases after the rising of the sun. We are not to supply, with Hoffman, *γινώσκειν* and *προφητεύειν* (as substantial infinitives) to *τὸ τελειον* and to *τὸ ἐκ μερους*, by which unprecedented harshness of construction the sense would be extorted, that only the *imperfect* *γινώσκειν* and *προφητεύειν* will cease to make room for the perfect. But what Paul means and says is that those charismata generally, as being designed only for the aeon of the partial, and not in correspondence with the future aeon of the perfect, will cease to exist at the Parousia; their design, which is merely temporary, is then fulfilled. With the advent of the Parousia the other charismata too (xii. 8) surely cease together: not simply that the imperfection of the way in which they are exercised ceases."

We give the above elaborated exegesis of Meyer in full. It is evidence sufficient that much learning and a leaning to traditional expositions may lead astray even the most candid

and careful critic. Turn to Lucian and it will be seen that the classic *ἐκ παντός* is not the opposite of St. Paul's *ἐκ μέρους*, and even if it were so, it would not define St. Paul's use of the phrase in his argument. Meyer's frequent reference to the Parousia (coming, or advent) is also exceedingly misleading, and was not in the mind of Paul as understood by Meyer and others. Referring to the last sentence in the quotation, we observe that "*the way*" in which the charismata (special gifts), were exercised or used, is certainly at least one of the reasons why those who employed them wrongfully should suffer loss of reward. They would "cease" not necessarily, but for a reason, and during the probation day. Of what consequence could it be to the Corinthians to be told that their gifts would be unnecessary in the coming kingdom? St. Paul gives no hint here of the nature of heavenly powers and gifts or *how* any of them will be exercised in the future of human existence.

The subjoined quotation from Whedon on verses 8, 9, 10, presents but a slight variation of exegesis. "8. The charisms—*prophecies, tongues, knowledge*, are all provisional and partial; soon to be merged in the perfect and the universal. 9. *In part*. Our knowledge and our prophecies based upon our knowledge are alike limited and temporary. 10. The *perfect* will in due time supersede these partial gifts and performancies. This does not mean that the gifts shall cease in the Church on earth in process of time, though that may be implied; but that they will be outgrown in eternity. Nor does it mean that our knowledge as a faculty will disappear; or that we shall cease to know anything that we now know, in the future; but that our knowledge as a special gift, supernaturally bestowed over others, on which some Corinthians were so proud, shall disappear. These like

glittering, but needless ornaments, would drop off in our advancing steps of existence."

Not having previously mentioned the admirable "Life and Epistles of St. Paul," by Conybeare and Howson, we now refer to it only to quote the "*free translation*" given in that work, of the six concluding verses of the xiii. chap. I. Corinthians.

"Love shall never pass away; but prophecies shall vanish, and tongues shall cease, and knowledge shall come to naught. For our knowledge is imperfect, and our prophesying is imperfect. But when the perfect is come, the imperfect shall pass away. When I was a child, my words were childish, my desires were childish, my judgments were childish; but being a grown man, I have done with the things of childhood. So now we see darkly, by a mirror, but then face to face; now I know in part, but then shall I know, even as I now am known. Yet while other gifts shall pass away, these three, Faith, Hope, and Love, abide; and the greatest of these is Love."

We have not exhausted our resources of St. Paul's expositors, but for the present we forbear additional quotations. Sufficient is given, to demand modesty and caution in the expression of opposition to an army of learned men, whom we reverence with unfeigned sincerity. Their opinions nearly correspond, the difference being more in verbal expression than in divergence of thought and opinion. We may, however, here take occasion to observe that the phrase "we know in part," has served, and continues to serve as a comprehensive help to excuse acknowledged ignorance of many things, natural and supernatural. We hear it constantly cited in the pulpit, and it runs through all sorts of literature, both sacred and secular. Our Apostle is subpoenaed to give

evidence on the poverty of earthly knowledge as compared with the riches of heavenly attainments. In the xiii. chap. he is not writing on that subject, but his words are translated so that they serve the purpose of illustration. Take an example of this sort of teaching from the works of Doctor William Bates, one of the most elegant writers of the seventeenth century. In the third volume we have "The Four Last Things." In discoursing of Heaven, the author says, "The understanding shall be clearly enlightened with the knowledge of God." "To unfold this more particularly. The understanding shall clearly see the most excellent objects. 'Now we know but in part' (1. Cor. xiii.) The naked beauty of Divine things is veiled, and of impossible discovery; and by natural or accidental weakness, the mind is not proportionable to sustain that dazzling brightness. 'But when that which is perfect is come, then that which is in part shall be done away.' In that enlightened state, the manifestation of the objects shall abundantly exceed the clearest revealing of them here. And the understanding shall be prepared in proportion to take a view of them. Therefore the Apostle compares the several periods of the Church in respect of the degrees of knowledge, to the several ages of human life. 'When I was a child I spoke as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things.' In children the organs, either from the excess of moisture, or their smallness, are indisposed for the vigorous exercises of the mind; some strictures of reason appear, a presaging sign what will be, but mixed with much obscurity. But when the organs are come to their just proportion and temperament, the soul displays its strength and activity." (pp. 378-9.)

The following may be considered a fair summary of existing interpretations: That the Apostle, from the 9th verse to the end of the chapter, treats of the imperfection of human knowledge in our probationary state, as compared with our possible attainments in the future and heavenly state of existence. Our knowledge here is supposed to be represented as that of infancy; but hereafter it shall be that of mature understanding. Now (that is in this life) we are said to see through a glass darkly,—dimly, imperfectly; but then, (that is, in heaven,) face to face—openly, clearly, fully.

Against this interpretation there lie several objections:

1. It destroys the unity of the Apostle's argument, and implies a sudden transition from one theme to another, without necessity, propriety, or advantage.

2. It makes the Apostle introduce what we cannot but regard as an inappropriate illustration of his evident design and general argument.

3. It is not consistent with itself; and, if pursued, assumes more than the Scriptures warrant respecting the heavenly state.

On the first objection we ask the reader to compare the subjects treated in the xii. and xiv. chapters respectively, and it will be perceived that they are a continued argument taken together; and from the general bearing of the xiii. chapter it would seem necessary as an exemplification of the suggestion or purpose expressed in the last verse of the xii. chapter. Indeed there is no part of the Epistle where it is more necessary to discard chapters and verses, and read the volume as a continuous argument.

Our reason for the second objection may be discerned in the following remarks:—The main design of St. Paul in the Epistle is to correct the evils of party existing among

the Corinthians. More especially in chapters xii., xiii., and xiv., he would not have them ignorant of the nature, object, employment and subordination of various gifts and offices. He is throughout addressing the Church on its present state, and is not contemplating the condition of saints in the heavenly world. Respecting the third objection we shall only observe, that if knowledge is to be perfected in the heavenly state, why not the gift of prophecy and the gift of tongues? These are spoken of together, and in the same relation to a special topic. The fact is that these gifts had been wrongfully employed, and would be as "nothing" as to reward, unless controlled by the higher gift of love divine, and therefore we have here a corroboration of the doctrine or statements respecting "loss" contained in the third chapter.

The erroneous modern interpretations of the passage before us (verses 9 and following) appear to have arisen from dependence upon the Authorized Version, and that was undoubtedly affected by the visionary comments of Chrysostom and others of that class.* We shall endeavour to show that the views entertained by these writers and translators are not accordant with the sense of the original text, and are contrary to the intent of St. Paul. The words *τελειον* (perfect) and *μέρους* (part) are not properly opposite terms in the sense of perfection and imperfection, and are not in this passage so employed. The words *ὅταν* and *τότε*, in the tenth verse, and also *ἄρτι* and *τότε*, in the twelfth, do not relate to each other in the sense of this world and that which is to come. It is true that most classical writers use the word

* The Geneva N. T. of 1557 has a curious note in the margin of verse 9th as follows:—"Knowlge it selfe shalbe perfited in the world to come & not abolished: but the manner of knowing & teaching shal cease, when we shalbe before God's presence, wher we shal nether nede scholes nor teachers."

ἄρτι in reference to present time. But it is not so used by the Apostle. The words quoted severally refer to the circumstances of the Church, and to the condition in which its members would be found, by pursuing the course enjoined by the writer of the Epistle.

The phrase ἐκ μέρους, here rendered "in part," is certainly important, and requires minute consideration. It occurs four times in the thirteenth chapter, and once in the twelfth, verse 27. Thus reads verse 9: ἐκ μέρους γὰρ γινώσκομεν, καὶ ἐκ μέρους προφητεύομεν. So verse 10: τότε τὸ ἐκ μέρους καταργηθήσεται. And again verse 12: ἄρτι γινώσκω ἐκ μέρους. The import of the phrase, both here and in the twelfth chapter must be sought by a careful examination of St. Paul's argument and design. In the twelfth chapter ἐκ μέρους is rendered "in particular,"—a somewhat indefinite phrase, as there employed, but has been understood adverbially. "Now ye are the body of Christ, and members *individually* or severally considered. The hands, the feet, the eyes, are parts of the body,—separately, they are members; collectively, they constitute the Body of Christ. God hath so organized the different parts into one body, that there is and must be a mutual dependence and sympathy,—“that there should be *no schism* in the body, but that the members should have the same care one for another.” Though the several persons having diversified gifts and offices, were “members in particular,” separately appointed and endowed, they were not to be considered members independent of each other, and were not to act toward each other inimically. The analogy is introduced to show the relative use of the different gifts and offices in the Church and the necessity of their subserving the profit of all. The sympathetic unity of the body should be such, that

whether one member suffer, all the members should suffer with it; or if one member be honoured all the members should rejoice with it. There must be no "glorying in men" because of the gifts they had received, and no party preferences for one above another. "Those members of the body, which seem to be more feeble, are necessary." "For the body is not one member, but many." The "diversities of gifts," "differences of administration," and the "diversities of operations," were given to each who had received them to "profit withal," or with reference to the advantage of the whole body. Whereas they had been used for personal and party purposes. The sense of *ἐκ μέρους* in I. Cor. xii. 27, as translated in the A. V. is therefore supposed to be made plain, and not inconsistent with the figurative defence of the corporate unity of the Church. But with this interpretation nothing is added to the argument, and the 27th verse becomes only a repetition of the 14th—"The body is not one member, but many," *q. & d.* We do not accept either the translation or interpretation. We can see no reason why *ἐκ μέρους* should mean one thing in chap. xii., and another in chap. xiii. We believe in each the words have the same meaning, and occur in each for the same reason. In the verses which follow the *ἐκ μέρους* of the 27th verse of chap. xii. the Apostle in a style of remonstrance, recapitulates the various offices as the gifts of God. With interrogations of peculiar significance and sharp brevity, he holds up to view the endowments respecting which he had spoken in the former part of the chapter, concluding thus:—"But covet earnestly the best gifts (or ye covet the superior gifts or offices—that is, the prevalent disposition), and yet show I unto you a more excellent way." Let each be satisfied with the office in which "God hath set" him, and let each employ

all gifts in love for the glory of God, not for the exaltation of any man. There is a vast difference between the possession of gifts or offices, and their proper or beneficial employment. They can be profitably used only when their possessor is entirely under the controlling, hallowing influence of godly charity,—that is, LOVE. So the Apostle affirms (chap. xiii. 1-3). Though I have all the gifts combined, with which you are severally endowed, without love I am nothing, it profiteth me nothing; that is to himself, for reward they would be of no value. The inspired writer describes the nature, influence and permanency of love (verses 6-7), and then declares (verse 8) “love never faileth;” is always a factor of value, and will never cease to be otherwise; it will be a perpetual source of honour to its possessor. It will heal all breaches; it will unite all parties. But whether there be prophecies, tongues or knowledge, they are all transient, and not gifts in perpetuity. Their utility had been diminished if not destroyed, as the whole Epistle shows *by the existence of a party spirit*, which had marred the beauty of the Lord’s temple. The generous flame of Christian charity had been quenched; the precious gifts and qualifications for usefulness had been employed from evil motive. Too many of them had thus been building with “wood, hay or stubble,” which could only be removed by the fire of divine love. The humiliating fact of party desecrations is again touched with his usual tenderness, even to the extent of a painful reference to his own former childish feebleness. Cause and effect are closely united. Prophecies, tongues, knowledge, would be rendered unprofitable, and persons endowed with these gifts lose all reward! Wherefore? ἐκ μέρους γὰρ γινώσκομεν, καὶ ἐκ μέρους προφητεύομεν. This verse assigns the reason for the existing defects and dishonouring

operations of many qualified for service in the Church of God. Our version reads,—“ For we know in part, and we prophesy in part.” This cannot mean that the gifts were rendered useless, because they had been bestowed only in a limited or partial degree, or imperfectly. Such was not the fact ; for the Apostle says, in the first chapter of this Epistle, “ I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ ; that in all things ye are enriched by Him, in all utterance, (tongues and prophecies) and in all knowledge ; even as the testimony of Christ was confirmed in you : so that ye *come behind in no gift* ; waiting for the coming of our Lord Jesus Christ.” The Corinthians had the gifts spoken of in a very high degree of perfection, excelled by no other Church, and they are not forbidden to covet them earnestly. The great error of the Church was this,—they had employed their gifts and offices for personal ends and party purposes ; they had been puffed up vain-gloriously. By so doing, the unity of the body had been destroyed and the temple dishonoured. They had created divisions and engendered contentions. This charge of defection and schism is contained in the first chapter, tenth and eleventh verses. It is repeated in the third chapter and third verse, and is the subject of special consideration throughout that chapter, which is continued through the fourth. It is again distinctly declared in the eighteenth verse of the eleventh chapter, thus : “ For first of all, (as a primary fact) when ye come together in the Church, I hear that there be divisions among you ; and I partly believe it (believe it of some persons). For there must also be heresies (they will be developed) among you, that they which are approved (worthy of reward) may be made manifest among you ;” an undoubted allusion to his

argument in the third chapter respecting the trial or testing of conflicting works, *i. e.*, motives.

At this point of the discussion we recall a remark made above relating to the 27th verse of the xii. chapter. It is there said that "we do not accept either the translation or interpretation of that passage." We recur to that statement to show cause with more directness for the rejection of both. Most commentators agree that the xii., xiii., and xiv. chapters form a distinct section of the Epistle, but we do not recollect any writer expressing dissatisfaction with the present division of the section. They all appear to accept the xiii. chapter as complete in itself, although closely and logically connected with the xii. and xiv. In our opinion the proper division, if division at all be admissible, should be made by incorporating a part of the xii. chapter with the xiii. Dr. Bloomfield would simply include the last verse of the xii. chapter, which adds little, if anything, to the force and beauty of the Apostle's argument. In our opinion the 26th verse of the xii. chapter closes the Apostle's argumentative illustration respecting the unity of the Christian body. His purpose in bringing forward that most appropriate figure is obvious. He designed to show the Corinthians the wrong and inconsistency of personal preferences and party strifes. They could not misunderstand his meaning, yet it was necessary to enforce in the strongest manner his opposition to parties, and therefore after concluding his physical illustration of a spiritual fact, he begins his remonstrance with the 27th verse. As that verse now stands, and according to the usual interpretation, it has no special significance. As before intimated, it is merely a repetition of previous statements and cannot be taken as an introduction to the facts recapitulated in the 28th and following verses. In opposition to

party notions, of human authority, the fundamental fact as an axiom is repeated from the 18th verse. The same verb *ἔθετο* being used there, as in the 28th, "God hath set"—assigned, arranged, ordered—set in order, &c. Thus is affirmed the divine choice of persons for specific offices requiring appropriate gifts, none of which could be permanently valuable without the manifestation of charity. It is therefore quite evident that the 1st verse of the xiii. chapter is not the commencement of a new section. It is a continuation of the theme beginning with the 27th verse of the xii. chapter. The *ἐκ μέρους* of that verse is the *ἐκ μέρους* of the 9th, 10th and 12th verses of the xiii. chapter. The phrase itself is peculiar. It stands solely in this Epistle of St. Paul to the Corinthians. As a descriptive sentence it is scarcely susceptible of a literal translation. The preposition "in" for *ἐκ* in the A. V. and R. V. is a violation of rule and usage. By the improper substitution of our English preposition "in" for the Apostle's Greek *ἐκ*, he is made to say what he did not say, and in so far as relates to the xiii. chapter, Paul the learned Jew, a pupil of Gamaliel, conversant with the purest forms of Greek literature, is made to utter the not very profound sentiment, that a man knows more than a child, and that knowledge in the future state is, or will be, superior to that of the present life. All the "pure and simple" sentimentalities of ancient and modern interpretations of St. Paul arise out of a misconstruction of the special phrase *ἐκ μέρους*. It is not exactly a "play upon words," but we say special phrase, because it is clear to our mind that St. Paul employed it for the purpose of defining a class of persons who were the occasion of sorrow to him and of trouble in Corinth. It is translatable by us, and when properly translated conveys the idea of the Apostle. We may

apprehend his meaning better by the use of paraphrase, but the Corinthians would know his meaning without a paraphrase, or rather they would apply his phrase evidently constructed for the occasion, from the knowledge of things as they existed amongst themselves. The division, the parties in the Corinthian Church, were a hindrance to the development of Christian life and fellowship. The harmony of the body was disturbed by the party spirit. St. Paul, with the 26th verse of the xii. chapter completed his photograph of the body—the perfect constitution of divine skill. With the 27th verse he renews his remonstrance against parties. He maintains the ideal uniting of the body, but he at the same time disclaims the real membership of party as being inconsistent with the divinely purposed harmony of the whole. His words are, “ὁμοῖς δὲ ἐστε σῶμα Χριστοῦ καὶ μέλη ἐκ μέρους,” that is, “Now (howbeit) ye are the body of Christ, and (yet, nevertheless) members ἐκ μέρους of party. Or thus “Now ye are the body of Christ and members of party”—σχίσματα—the characteristic word of ch. i., v. 10. This ἐκ μέρους Paul declares to be inconsistent with the will and purpose of God, who has ordered (set in order) or distributed all offices and gifts to the end “that there should be no schism in the body”—no separation of parts.* He there-

* Dean Alford on “some minor characteristics of the Apostle's style,” observes “*Frequent plays upon words*, or rather, perhaps, choice of words from their similarity of sound. Much of the terseness and force of the Apostle's expressions is necessarily lost in rendering them into another language, owing to the impossibility of expressing those paranomasia; and *without them*, it becomes exceedingly difficult to ascertain the real weight of the expression itself; to be sure that we do not give more than due importance in the context to a clause whose *aptness* was perhaps its chief characteristic, and on the other hand to take care that we do not overlook the real importance of clauses whose value is not their mere aptness, but a deep insight into the philosophy of the cognate words made use of, as exponents of lines of human thought ultimately convergent.”

fore affirms the wisdom of God who "hath set (appointed) some in the Church, first Apostles," then other offices in due order; each in his own place in the body—the Church; in contradistinction to party arrangements and preferences. The interrogations of verses 29 and 30 as we have them, greatly weaken the Apostle's enthusiastic negations. *μη πάντες*, occurring seven times in warm succession, all which are pointed directly against the spirit of schism. The very form of address is repeated in each particular, and taken together they constitute an appeal to leaders of parties, and all office-bearers, against the schismatic idea, that the necessary gifts for Christian work or workers could be concentrated in one person, or that each could combine in himself the qualifications of all. "But" (nevertheless) Paul says, "ye covet earnestly," (contend) for "the best gifts," other than those bestowed; there are envious preferences and evil desires of superiority, therefore "show I unto you a more excellent way." The spirit which must animate all, who aspire to usefulness and honour in the Church of God; and who, if they have or earnestly desire to possess the "best gifts," must govern themselves by the higher law of submission in all things to the Divine Head and walk in the King's highway.

A good deal of discussion has arisen concerning the Apostle's *καθ' ὑπερβολὴν ὁδόν*, much of it wide of the mark. Even Meyer's "*surpassing way*" is beneath the dignity of St. Paul in this place. Hodge thinks the way proposed is better than ardently desiring gifts. Shore, in Elliott's Commentary, says we have a more excellent way of striving. The Apostle's words are in my opinion *intensive*. It may be well to consider that St. Paul is the only writer in the New Testament who has used the word *ὑπερβαλλω* in

any of its forms. He has used it more than a dozen times, and most commentators have taken occasion to notice his forcible and almost indescribable employment of that peculiar word in II. Cor. iv. 17, where the Revised Version reads "more and more exceedingly an eternal weight of glory." So that the *ὁδὸν* under present notice is the infinitely perfect way of life and love. It is the divine *ὁδὸν*, not in comparison but in contrast with the human *ὁδὸν*. Not merely a superior way, but the supreme way, because it is the divine,—the way of God. *It is perfection.* No SCHISM. "Thou shalt love thy neighbour as thyself." "I show you," says Paul, "the supreme way of using the gifts of God and securing a rich reward." Then follows what we call the xiii. chapter, in which occurs the glorious description of the supremacy of love as opposed to the spirit of party.

In reference to the passage (v. 9-12) which most demands consideration, the charge of schism is again repeated, and it is assigned as the cause of that spiritual imbecility or childishness which existed to a certain extent, and was also the cause of the nothingness or unrewardableness of the extraordinary gifts employed without love. Our words "in part," therefore, do not convey the Apostle's intent. We have seen that in chapter xii. 27 the words *ἐκ μέρους* are improperly translated "in particular." In all the places where *ἐκ μέρους* occurs the phrase conveys the same idea, and the 9th verse is a declaration that the employment of extraordinary gifts for improper purposes was the cause of spiritual imperfection. Gifts without love fail to benefit their possessor—they are as "nothing."

The radical meaning of the word *μέρους*, from *Μερίζω*, is division—party. To divide into parts is the general

signification of the verb, and this corroborates our view of St. Paul's meaning in this Epistle to the Corinthians. In several places the word signifies partially or in some measure, as in II. Cor. i. 14 and ii. 5, in which passages, however, the Apostle uses the preposition *apo* and not *ex*, but in all cases the primary meaning will be found to be division or portion, as distinct from the whole or aggregate of any thing, or of any society. The following passages may be consulted:—Luke xv. 12, John xii. 23, Rev. xvi. 19, John xiii. 8, Matt. xxiv. 51, I. Peter iv. 16. The word occurs in Acts xxiii. 6-9, and is translated "part," but not in the sense of imperfection. Every reader will observe it is there used in the sense of our word "party." "But when Paul perceived that the one part *ἐν μέρει* (one party) were Sadducees and the other Pharisees," &c., "he cried out," &c. "And the Scribes that were of the Pharisees' part" (*τοῦ μέρους τῶν Φαρισαίων*—of the party of the Pharisees) "arose." Professor Robinson, under *μέρος*, observes in reference to Acts xxiii. 6-9: "Here it may be rendered 'party.'" It is, therefore, consistent with the general signification of the word, and its frequent use, that in verse 9 it should be rendered *party* as opposed to unity and charity, and not "part" as to any quantity of knowledge or power attained or attainable; but "party" in regard to the quality and tendency of works.

Before proceeding further we would ask students and teachers of New Testament Greek to consider carefully St. Paul's frequent use of the conjunctive particles *δέ* and *καί*, and their frequent use also by other writers of the New Testament, to say nothing of classical authors. We are persuaded they will discover that our proposed translation of them is not in conflict either with grammar or usage.

And further it will be found on examination that St. Paul never uses *ex* when he meant *ἐν* or *ἀπο*. He nowhere inserts *γὰρ* after *ex*, except once in II. Cor. ii. 4, and would not have done so there, nor in the 9th verse of the xiii. chapter, but from the nature of the argument in each place. To us it appears that in no part of Paul's writings has more violence been inflicted on the Apostle's Greek than in verse 27 of the xii. chapter and in the 9th, 10th and 12th verses of the xiii. chapter. We trust to make this apparent as the discussion proceeds, especially as we are desirous of showing St. Paul's hostility to that kind of partizanship which has not confined itself to the Corinthian Church or to the Apostolic age.

It must be admitted that the meaning of the preposition *ex* is not expressed by our word "in." It is not so in classical literature. Winer says: "That *ex* never stands for *ἐν* is beyond question." Consistently with this statement of Winer's it will be found that the Authorized Version never gives the English "*in*" for the Greek *ex* except in this Epistle, chapters xii and xiii., and in two other places. In those two the Revised Version gives the proper terms *from* and *of* respectively, but adheres to the Authorized Version in I. Cor. xii. 27, and in chapter xiii. 9. Why? Because the revisers accepted existing interpretations, which here, as elsewhere, seem to have had some influence, governing translations. "The primary signification of *ex* is out of—from—of, spoken of such objects as before were *in* another, but are now separated from it, either in respect of place, time, source or origin," and "It is the direct antithesis of *εἰς*, which has the primary idea of motion into any place or thing." The true sense of *ex* in any writing must be determined by the context and scope of the author. It is often

intended to express "the motive, ground, occasion whence any thing proceeds," as in Philippians i. 16, 17: "The one preach Christ of contention" (ἐξ ἐριθείας), "but the other of love" (ἐξ ἀγάπης). So also in II. Cor. ii. 4: "For out of much affliction" (ἐκ γὰρ πολλῆς θλίψεως), and again in verse 17 of the same chapter. "But as of sincerity, as of God," ἀλλ' ὡς ἐξ εὐκρινείας, ἀλλ' ὡς ἐκ Θεοῦ), meaning, the motives which actuate us in speaking are sincere and godly. Our contention, therefore, that the ἐκ μέρους γὰρ of I. Cor. xiii. 9 has the same import—expressive of causation. "For we know (ἐκ μερους) out of party, and we prophesy (ἐκ μέρους) out of party"; that is, from personal or party motives or designs; therefore knowledge and other gifts were rendered unprofitable or made void. The causative particle γὰρ expresses the reason of what has been affirmed or implied, and means "for" in the sense of "because." On this word "for," Mr. Beet says it "confirms a foregoing assertion, by introducing a proof, or a cause, or an explanation. The reader's mind thus grasps more completely the thought proved, or accounted for, or explained." *Romans* p. 41. A definition never more appropriate than in the case under discussion. Thus it is further evident that the 9th verse is a continuation of the subject of the 8th verse, and can only be so by admitting that the Apostle is assigning a reason for the failure of gifts, or the loss of rewards for service, because "we know of party and prophecy of party;" that is, such have been the motives of action, and all who are governed by sinister motives and false aims must suffer loss. And thus the xiii. chapter makes plain the meaning of the iii., and *vice versa*, or in other words Paul becomes his own interpreter.

[While these pages were passing through the press we

received from Professor Burwash his most valuable and useful work, "A handbook of the Epistle of St. Paul to the Romans." Having carefully read the whole we can most heartily commend it to all who desire a clear and comprehensive exposition of that Epistle. We refer to it here because of the author's classical accuracy in defining the meaning and force of *ex* and *γὰρ*. See the notes on Rom. ix. 11, where the author says: "The preposition *ex* here signifies the root or source out of which a thing springs, and which so determines its nature and form." Of *γὰρ* see the notes on chap. v. 6, 7, 18, 19; chap. viii. 7, and chap. xiii. 6. In these passages the *γὰρ* is "explicatory," or if in chap. v. 19 it is "epexegetical;" the force of the particle is the same as when used by Paul in I. Cor. xiii. 9. It is "explicatory" of the transient in respect of gifts and office, in contrast with the permanent in the religious life. On chap. xiii. 6 Professor Burwash says: "The conjunction 'for' (*γὰρ*) may here be taken, not" (only) "as adducing a reason or proof of what goes before, but in its primary meaning (*γὰρ* *ἔτι* *ἕτι*) 'yea further,' or 'in fact' [see Winer p. 558 (a)], adducing a supplementary fact of the same purport." Now, as in I. Cor. xiii. 9, we have both the preposition *ex* and the conjunction *γὰρ*, the Apostle's meaning is made apparent: and nothing could be further from his mind than the simple, inappropriate and forceless phrase, "for we know in part."]

It should also be remembered that when in the 8th verse the Apostle speaks of gifts done away, ceasing or failing, he speaks conditionally, and has yet in his mind the "clanging cymbal"—the "I am nothing," and "it profiteth me nothing" of the 1st, 2nd and 3rd verses. These three *inutilities* have each the same assumed conditional cause, expressed in these words, ἀγάπην δὲ μὴ ἔχω, the want of

love. But "love never faileth," verse 8. Of themselves and without love all gifts are made void—they are as tinkling cymbals—no worth. No reward for partizans—no prizes of distinguished honour from God for sectarian zeal. In the Corinthian Church the members of party were in danger of spiritual death through paralysis of the heart. The teaching of the infallible Master cannot be ignored: "To him that hath" (properly employed the gifts of God) "shall be given" (his appropriate reward), "but to him that hath not" (lawfully used the ability which God giveth) "shall be taken away, *even that which he hath.*" The exegesis here given of St. Paul's teaching is not strained or far-fetched. It lies at the threshold of his reasoning, and while it strictly accords with Christ's teaching, it must remain a manifesto of moral obligation and warning for all the Churches through all the ages.

Having regard to the views expressed respecting part or party, or as others have it, partly or imperfectly, we come to the tenth verse, and consider it as in striking beauty and appositeness. Assuming the expositions here given are correct, we cannot imagine how St. Paul's words have been twisted, so as to refer to the knowledge or love or anything else attainable in the future state of existence. It is admitted that the promise of eternal life and a fruition of "wisdom and knowledge and joy," may be, and ought to be, a motive to diligence and fidelity in our present probationary state. But the author of the Epistle to the Corinthians was pleading with the Church of that city to the end that they should become perfect in this life—imitators of his own bright example of purity and charity. The state he recommends them to "covet earnestly" was that grace by which they would glorify Christ—employ

their gifts and attainments honorably and usefully, and thereby fulfil the command of Christ: "Be ye therefore perfect, even as your Father which is in heaven is perfect." He distributes His gifts impartially, for "God is love." "Love is of God, and every one that loveth is born of God, and knoweth God." "If we love one another, God dwelleth in us, and His love is perfected in us." The showing of St. John in respect to the divine quality of "love" is in perfect sympathy with the reasoning of St. Paul in the xiii. chap. I. Corinthians. In point of fact, and doctrine and design, the two are one. The "perfection" of John and the "perfection" of Paul is the same; an attainable gift of God in this life. The schismatic party spirit of the Corinthians was to Paul painful evidence of imperfection, and the fruit of it dishonoring to Christ and His gospel. Against the existing misrule and false zeal which prevailed, he prescribes an effectual remedy—a panacea which "never faileth." "LOVE ONE ANOTHER." Even as Christ had said: "By this shall all men know that ye are my disciples if ye have love one to another." So St. Paul: "For when that which is perfect is come" (shall have come) "then that which is of party, ἐκ μέρους. shall be done away." Then, will be illustrated *the way* of Christian life and fellowship. Under the sovereignty of Divine Love the party spirit shall be done away, not the spiritual gifts. It is specially important to bear in mind that all through this chapter Paul has in his mind the κατ' ἐπεροβολὴν ὁδὸν of the 31st verse of chap. xii. That, as we have shown, is the supreme—the *perfect way* to be pursued. It is not merely the good way or the best way comparatively, but the only perfect ὁδὸν. To this St. Paul refers in the 10th verse, saying: "When that which is perfect is come," that is

when you Corinthians (aye, and all Christians) walk in the perfect way *ὁδόν*, which I have delineated, then shall rivalry and schism cease. His earnest entreaty, at the beginning of the Epistle, would then be realized: "Now I beseech you, brethren, in the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you, but that ye be perfectly joined together in the same mind and in the same judgment." *

There can therefore be no difficulty in ascertaining what St. Paul meant in this xiii. chapter by a perfect state. It is that state of maturity in Christian principle and conduct grandly set forth from verse the fourth to the eighth, both inclusive, in which are touchingly described the spiritual achievements of love to the brotherhood proceeding from love to God. That portraiture has won the admiration of men who made no pretense to experimental religion, and who have thought a state so pure and lovely unattainable in this world. But it seems strange that men of such profound learning and knowledge of God as Dr. Adam Clarke and the Dean of Canterbury should require us (by their expositions, at any rate,) to reach heaven before we know the power of perfect love. Especially since they have both discoursed most eloquently on the verses now under consideration, as appropriate to the condition of the Corinthian

* "Love is not a thing to be enjoined by an outward law,—it is not a thing to be placed as a single command side by side with others. Love is something which can be produced only from within, which manifests its presence in the living spirit as an inward necessity, which *contains in itself the impulse to all good*, and makes all other commands superfluous. The aim of all others is embraced within the scope of this, and in it they are all fulfilled; in the words of Paul, "Love is the fulfilling of the Law." It springs unconstrained from the inward experience of redemption, from fellowship with Christ, from the new moral bent of life grounded therein."—*Neander, on 1st Epistle of John*, p. 72, *New York edition*.

Church. In a sermon "On Charity," preached in Westminster Abbey in 1874, by the venerable Dean, he chose for his text I. Cor. xiii. 4-8. A more eloquent, soul-stirring discourse has seldom been heard in that ancient temple. He says:—"Intellectual orthodoxy? Æsthetic refinement? Devoutness? Zeal? These are all good. But they are not the Spirit of God, nor the fruits of the Spirit. They are the fruits of the intellect, the emotions, the nervous temperament. Why, even courage, constancy even to martyrdom, need not be the fruit of the Spirit of God. How many a man in past ages has been ready to give his body to be burned for what he considered truth, and yet was so little led by the Spirit of God that he was equally ready to burn his fellowmen, in case they differed from him! How many now, who arrogate to themselves the almost exclusive possession of the Spirit of God, make that very conceit the excuse for a Pharisaism and misanthropy, which, unless St. Paul was wrong, disproves their arrogant assumption! Alas! Is it not too notorious that all these qualities, fair and noble as they are—useful as helps to poor human nature in the struggle after the higher life, are yet but too compatible with the lower life—too compatible with a vain false heart, a cruel temper—even with gross immorality." Then speaking of those who live in the enjoyment of the love he has described, he says: "They, in their deeds, their words, their manners, *often their very faces*, and their very voices reflect that Eternal love, which is Light, and that Eternal Light, which is love. They, and they alone, enter here, *now*, in *this world*, into that one true Eternal Life, which is the life of Christ and of God. They, and they alone, enter here, now, in this world, into that high beatitude. 'He that dwelleth in Love, dwelleth

in God, and God in him." Such love did Paul commend to the Corinthians as a sure remedy for all their imperfections.

With less fervour of style and eloquence, but with more precision, Dr. Clarke introduces his exposition of the xiii. chap. I. Cor. with these words: "At the conclusion of the preceding chapter the Apostle promised to show the Corinthians a *more excellent way* than that in which they were now proceeding. They were so distracted with contentions, divided by parties, and envious of each others' gifts, that unity was nearly destroyed. This was a full proof that love to God and man were wanting; and that, without this, their numerous *gifts* and other *graces* were nothing in the eyes of God; for it is evident that they did not love one another, which is a proof that they did not love God; and consequently that they had not true religion. Having, by his advices and directions, corrected many abuses, and having shown them how, in outward things they should walk so as to please God, he now shows them the *spirit*, *temper* and *disposition* in which this should be done, and without which the rest must be ineffectual."

Quite true; admirably stated; but can any experienced thinker imagine that when St. Paul has so definite an object in view as the correction of existing evils by the more excellent *way* of love, he should say to them—as in effect Dr. Clarke and a multitude of others make him to say—you are very imperfect now, but when you reach "the state of perfect blessedness" your imperfections will "be done away." "This future state of blessedness is far beyond the utmost perfection attainable in this world." It is surely impossible to attribute to the learned and consecrated Apostle Paul any reasoning so utterly weak and inappropriate. It is not possible to know—"it doth not yet appear

what we shall be," but the self-consciousness of every Christian intellect seems to assure us of illimitable possibilities of spiritual growth and development of faculty, when dwelling in the midst of infinite glory. "Thine eye shall see the King in His beauty," and the beatific vision will unquestionably exert a transforming influence, as yet unimagined, because "we shall see Him as He is." Nevertheless, inspiration led the Apostle to say: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared *for them that love him*. But God hath revealed them unto us by his Spirit, for the Spirit searcheth all things, yea, the deep things of God." (I. Cor. ii. 9, 10.) Things revealed unto us by the Spirit are matters of personal experience; not known to man unrenewed, but known to all who are "in Christ," and even to these Corinthians he says, "and ye are Christ's and Christ is God's." What follows? That when the erring, stumbling, foolishly-wise ones of the Church should receive the baptism of the Holy Spirit they would cast away their idols—which were as "wood, hay or stubble." No more man-worship—no more party zeal, for when that which is perfect shall have come, than that which is of party shall be avoided—put out of sight.

This exegesis is in perfect accord with the old translation of chapter xiii. as given in Dr. Clarke's Commentary, being, in his judgment, "the first translation of it into the English language which is known to exist"—which seems to exhibit both a text and language, if not prior to the time of Wycliffe, yet certainly not posterior to his day. The whole chapter is reproduced in Old English Black Letter in connection with the Doctor's exposition. I quote here only verses 9, 10, 12: "Forsothe of partye we hav knowen; and

of partye prophecien. Forsothe whenne that schal cum to that is perfect; that thing that is of partye schal be avoydid." Verse 12 reads: "Forsothe we seen now bi a miror in dereness; thanne forsothe face to face. Now, I know of partye; thanne forsothe I schal know as I am knowen."

To obtain a clear understanding of Paul it must always be remembered that in his reasoning under review two states of mind or experience are introduced—a state of perfection and a state of imperfection. The articulation, understanding and reasoning of children are imperfect, compared with powers of men, who have come to years of maturity. It is not possible for those whose vision is defective by any act of mental introspection to discern things as they are, or to know the essential personality of another. We hold that the Apostle, by these vivid comparisons, does not portray our present limited powers and attainments or obscure view of things in general, but he does clearly describe the imperfect state of the Corinthian Church. The imperfection to be avoided, and which the Apostle deprecates, consisted in, or was the fruit of, party strifes and contentions, and in the use of divine gifts for the elevation of persons or parties, instead of the consecration of all for the glory of Christ. Their manner of life was childish, weak, imperfect. The exhortation is therefore to "put away childish things" as he had done, so that like himself they might see and feel the perfection of God, in the face of Jesus Christ, reflected on the mirror of his own believing, loving heart.*

It is necessary now to refer more particularly to St. Paul's introduction of his own childhood and its reminis-

*The subject of St. Paul's metaphor, the "mirror," is more fully discussed in our review of Mr. Beet's commentary.

cences. It is to be remembered that the idea of childhood is not first introduced in this xiii. chapter. He laments over the state of the Corinthians in the iii. chapter. It was a grief to him that they were feeble—not able to digest “meat.” He says: “And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ,” (verse 1), infants in religious knowledge, immature, imperfect. Now, as the absence of “love” was the cause of that defectiveness, it was quite natural, and, moreover, exceedingly appropriate, that he should refer to his own religious experience before he accepted Jesus as the Son of God. He was a religious man. He had lived in all good conscience to the very time when he was stricken to the earth by the revelation of Jesus, whom he had persecuted. Up to that wondrous hour he had been carried away by personal feeling and party zeal. When Stephen was stoned, “the witnesses laid down their clothes at a young man’s feet, whose name was Saul.” “And Saul was consenting unto his death.” Notwithstanding the effect which must have been produced on his youthful mind when he heard the sublime prayer of the sufferer, “Lord, lay not this sin to their charge,” he “yet breathed out threatenings and slaughter against the disciples of the Lord.” The law said to him: “Thou shalt love thy neighbour as thyself,” but what of that? He was too bigoted, too partizan, to regard Stephen as a neighbour, much less a brother. He was a child then—he had not even learned the alphabet of vital, all-loving godliness. But he had in him the elements of greatness, an impulsive nature, a generous self-abnegation; so that however humbling to himself the thought might be, he would exalt the name of Christ and the power of grace, and say to the Corinthians: “I know your state of mind;

when I was a child, of limited capacity and attainment in the things of God, I was as ardent a partizan as any of you, but when the love of Christ and the love of souls filled my heart I put away childish things—the things of party—the spirit of sect—those sure evidences of infantine knowledge. I became a man of mature judgment, with enlarged views duty and of relationship to my fellowmen. My vision then, like yours now, was obscured.” *Now*, that is under such circumstances of childhood and immaturity, “we see through a glass darkly,”—neither know ourselves, nor discern the excellencies of others ; but “*then*,” that is when the perfect state, the state of perfect love, shall have come, “we see face to face,” see God in Christ, and we perceive and acknowledge the same general features in every fellow Christian. “Now we know.” ἐκ μερῶν, of party, and hence seeing imperfectly, we use our gifts to promote our personal or partial objects, but “then,” when under the influence of love, we “know as we are known,” and kindly think and speak the same. “These things, brethren,” (Paul might say here, as he had said in a former part of the letter,) “I have in a figure transferred to myself and to Apollus *for your sakes* ; that ye might learn in us not to think of men above that which is written, that no one of you be puffed up for one against another.” (Chap. iv. 6.) “And now abideth” (remaineth in the Church), “faith, hope, love, these three ; but the greatest of these is love.” Faith and hope may coëxist with party zeal and strife ; but charity annihilates all selfish and party considerations, and glowing with divine intensity in the heart, BURNS OUT “wood and stubble”—mere selfishness, and tends to promote the unity and edification (building up) of the body of Christ, the temple of the Holy Ghost, (chap. iii. 16).

This, then, is the "*more excellent way*," the way of self-sacrificing love, marked out by the Head of the Church, for when "the ten heard" the aspirations of the mother of Zebedee's children, "they were moved with indignation against the two brethren. But Jesus called them unto him and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant: even as the Son of man came not to be ministered unto but to minister, and to give his life a ransom for many." (Matt. xx. 24-28.) It is this perfect lesson of self-sacrifice which the Apostle inculcates and which the Corinthians are exhorted to copy, even as he followed Christ; no longer a bigoted zealot, but counting "all things loss" for Him who gave His life for all. It is therefore also quite in keeping with his thought and aim as they appear in the thirteenth chapter, that he should reproduce the idea in the fourteenth. "Brethren, be not children in understanding; howbeit in malice be ye children, but in understanding be ye men," verse 20. See Hebrews v. 12-14, and compare I. Cor. iii. 1-3.*

* "'Walk in love.' Were this walk of love to be always trodden how very soon would ecclesiastical and civil discords cease. Were nations to observe this precept, there would speedily come to an end all forms of selfish monopoly and tariff; all attempts to connect might with right, and to enforce an ambitious and grasping policy by the cannon and the sword. Love would far outweigh diplomacy. Were churches to remember this injunction, alienation because of differences in ritual and government would disappear, truth would be spoken in love, the jargon of sectarianism would never be heard, and catholicity and conscientiousness would not only coëxist, but coalesce. And if individuals were to keep the Christian statute in their hearts, no little animosity and misunderstanding would be avoided."—From "*The Divine Love*" (p. 274), by John Eadie, D. D., Glasgow, Professor of Biblical Literature to the United Presbyterian Church.

The foregoing version and paraphrase are in accord with the general tenor of the Epistle. This has all along been assumed, but the fact may be ascertained by a review of its contents, and a recapitulation of what has been advanced.

In the Corinthian Church divisions had grown to a painful extent. Contentions had destroyed unity of mind and judgment. (Chap. i. 10, 11.) By "glorying in men," and prompted by sectional motives, while building on the true foundation laid by Apostolic teaching, they had forfeited prospective reward and endangered their salvation. (Chap. iii., *passim*.) By tolerating sinful abuses and corrupt practices, further inroads had been made on the purity and peace of the Church. Some of the brethren (perhaps leaders of thought) wished for directions on several matters, and wrote to the Apostle a letter of enquiry. He gives them explicit information in chapters v., vi., vii., viii., ix., x. and xi., so that they might be brought to one mind and judgment. In chapter xi., verses 17 and 18, he again specially mentions the deprecated divisions, and in chapter xii. he designs to remove unsettledness respecting the origin and use of the diversities of gifts and offices. These were not to be employed so as to create divisions and engender strifes, but to promote the unity of "the body." This unanimity in diversity would be assured and manifested, if the Corinthians would pursue the "more excellent way" of following after charity—the necessity and influence of which are described in chapter xiii. from the 1st verse to the 7th, inclusive. In verses 8 and 9 he again adverts to the fact and consequences of schism, and concludes the chapter by demonstrating experimentally that the spirit of piety would eradicate the spirit of party. The state of

perfection described and recommended would be an effectual remedy for the spiritual weakness of the Church. "Envyings, strifes and divisions" would cease, the adherence to party would be avoided, and all spiritual gifts would be advantageously used. That state of perfection consists in the dominion of love, the supremacy of Christian affection. The Apostle thus sets forth its subduing and hallowing power. "Love suffereth long and is kind; love envieth not; love vaunteth not itself, is not puffed up: doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things." The antithesis of each heaven born quality was observable in Corinth. In chap. vi. 7 Paul appeals to the judgment of the impatient ones and rebukes their fault: "Now, therefore, there is utterly a fault among you, because ye go to law with one another. Why do ye not rather take wrong? Why do ye not rather *suffer* yourselves to be defrauded?" In chap. iii. 3, he says: "Whereas there is among you envyings." In chap. iv. 7, 18, 19; v. 2, and viii. 1: "Let no man seek his own, but every man another's wealth." "Even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved." "And ye are puffed up, and have not rather mourned that he that hath done this deed might be taken away from among you." "Your glorying is not good." (Chap. v. 2.) These distressing facts were not absent from the mind of St. Paul when he expatiates on the conquering power of charity—*LOVE*,—and he therefore logically exalts the true Christian spirit, and shows how infinitely superior is the spirit of love in its divine operations to the spirit of party. "When that

which is perfect is come than that which is of party shall be done away."

A quotation from the 34th Homily of Chrysostom is quite consonant with this exposition. Having said "Charity is the greatest gift and *the most excellent way*," he proceeds:

"Now, all this he said, doubly to bind them to each other, both by their not considering themselves disparaged, while they had this; and because, after pursuit and attainment of it, they henceforth feel not as might be expected from human infirmity; both as having the root of all gifts, and as *no longer capable of contentiousness*, even though they had nothing. For he that is once led captive by charity is freed from contentiousness.

"And this is why, pointing out to them how great advantage they shall reap, he sketches out its fruits; by his praising of it repressing their disorders: inasmuch as each one of the things mentioned by him was a sufficient medicine to heal their wounds. Wherefore also he said, *suffereth long*, to them that are at strife with one another; *is kind*, to them that stand mutually aloof, and bear a secret grudge; *envieth not*, to them that look grudgingly on their superiors; *vaunteth not itself*, to them that are separated; *is not puffed up*, to them that boast themselves against others; *doth not count itself*, to them that are unwilling to condescend; *seeketh not her own*, to them that overlook the rest; *is not easily provoked, thinketh no evil*, to them that are insolent; *rejoiceth not in iniquity, but rejoiceth in the truth*, to them again that are envious; *beareth all things*, to them that are treacherously dealt with; *hopeth all things*, to the despairing; *endureth all things, never faileth*, to them that easily separate themselves."

It is a fact, then, "LOVE NEVER FAILETH." *Never—*

imperishable in its own divine, spiritual nature ; it will perpetually advance the edification of the Church and enhance the prize to be attained. Miraculous gifts and powers may have been only temporary, but even while they existed as introductory gifts from God, they could have no value to the receiver unless used in love. *That* is the distinguishing characteristic of the faithful to the end of time. It never faileth to produce its legitimate results of peace and unity. "The fruit of righteousness is sown in peace of them that make peace." (James iii. 18.) This happy state of perfection effectually destroys every root of bitterness, conquers the obdurate will, and softens the adamant pride. When unfailing and perfect love fills and rules the heart, the spiritual vision is enlarged ; the possessor seeth not "through a glass darkly," because he lives above party. Seeing "face to face"—"knowing as we are known"—are therefore amplifications of the Apostle's views of the perfect state. They are descriptive of that tender sympathy, mutual confidence, and unbounded satisfaction which characterize the communion of saints, and will be consummated in everlasting glory.

As an argument demonstrative of the supremacy of love over all merely human motives and affections, the first Epistle to the Corinthians is perfect and unique. In the first part (iii. chap.) the Apostle laments the loss sustained by those who remained babes in Christ. In the ix. chapter he sets forth his own example of perfect love and zeal for all sorts and conditions of men that they might be saved. In the xiii. chapter the condition of the partizan is shown to be childish in the sense of undeveloped faculties, and restricted honour. In all cases the same cause of weakness is assigned, namely, the divisive practices and party activity

of the Corinthians. It follows, therefore, that the perfection opposed to that spirit should be sought, enjoyed, and manifested *in this life*: for "charity never faileth." So therefore in the last chapter, Paul, who never lost the thread of his argument, says "Watch ye, stand fast in the faith, quit you like men, be strong. Let all your things (acts) be done with CHARITY." Yea, and as though he could not employ that divine word "*charity*" too frequently, or urge its principle too strongly, he thus concludes: "If any man love not the Lord Jesus Christ, let him be Anathema Maran-atha. The grace of our Lord Jesus Christ be with you. *My love be with you* ALL in Christ Jesus," or as some would read the passage (the pronoun being omitted in some manuscripts) "*May love prevail among you.*"

This summary of the contents of the Epistle and recapitulation of our exegesis, may be fitly concluded with two appropriate quotations from the respective authors. The first from Mr. Barnes, found in his discriminating note on the 22nd verse of the last chapter; the second, from a sermon by the late Rev. Mr. Macbrair, published in the *English Wesleyan Magazine* in October, 1839 (page 811):—

(1.) "If any man love not the Lord Jesus Christ," &c. This is a most solemn and affecting clause of the whole Epistle. It was designed to direct them to the great and essential matter of religion,—the love of the Lord Jesus, and was intended, doubtless, to turn away their minds from the subjects which had agitated them, the *disputes* and *dissensions* which had rent the Church into *factions*, to the great enquiry whether they loved the Saviour. It is implied that there was danger, in their *disputes* and *strifes* about minor matters, of neglecting the love of the Lord Jesus, or of substituting attachment to party in the place of that love

to the Saviour, which alone could be connected with eternal life."—*Barnes*.

(2.) "Nothing tends more to ennoble the understanding and to enrich it with the most precious truths than the influence of universal love. It dissipates the darkening mists of prejudice, and breaks down the contracted limits of party feeling, thereby enabling the mind to take a wider range of thought, and to contemplate truth in its grander and more general bearings. A man thus sits upon a lofty eminence, from which he surveys the whole country round; and being unfettered by the local boundaries of town and village, he judges more correctly of their several claims to distinction, and their comparative bearings on the general good."—*Macbrair*.

We ask candid attention to what must be considered an authoritative corroboration of our interpretation of Paul's Epistle to the Corinthians, as contained in the Epistle of the same correspondent, writing to the Church at Ephesus. It occurs in Ephesians iv. chap. from the 1st to the 16th verse inclusive. The whole passage must be read, and it will be seen that the Apostle had the same object in view in regard to both Churches. The evils of a party spirit may not have been so extensive in the Ephesian Church as in the Corinthian, of which Paul had painful knowledge and forebodings. Yet even in Ephesus it was necessary to show that all gifts and graces proceeded from the self-same Spirit, and that all offices were appointed for the edification of the compacted body; not for the aggrandizement of persons or parties. As to the Corinthians, so to the Ephesians, unity and love are urged upon them as being essentially necessary for spiritual growth and maturity. Gifts and offices were bestowed "for the perfecting of the saints, for the work of

the ministry, for the edifying of the body of Christ, till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ. That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine by the sleight of men and cunning craftiness whereby they lie in wait to deceive; but speaking *the truth in love*, may grow up into Him in all things, which is the Head, even Christ." (Verses 12-15.) It will be observed here, that not only are the writer's argument and doctrine similar in both Epistles but the forms of speech are precisely parallel. To be swerved from the truth in love by party prejudices, was characteristic of infantine attainments in Christian experience. As the Corinthians were called "babes" (νήπιοι), so those of similar character among the Ephesians are designated "children," the same word (νήπιοι). To be established in love, and to keep the unity of the spirit in the bond of peace, is a state of perfection; that perfection in both Epistles is described as coming to manhood. In the xiii. of I. Cor. the perfection (τέλειον) of the 10th verse, answers to the becoming a man (γέγονα ἄνθρωπος) of the 12th verse, or vice versa. In Ephesians iv. 13, both phrases are united, and the believer who is wholly under the influence of Christian principles is declared to be a perfect man (ἄνδρα τέλειον). The sense of the Apostle in the Epistle to the Ephesians is beyond controversy. But it is allowed that the comparison of parallel passages "is a most important help for interpreting such parts of Scripture as may appear to us obscure and uncertain." Hence we contend that the parallel mode of argument, and the identical words and phrases employed, determine the *usus loquendi* in the xiii. of I. Corinthians. It may be remarked further

that Luther's version makes Ephesians iv. 13 parallel with I. Cor. xiii. 10, and is in agreement with his translation.

Mr. Barnes has a valuable note corresponding with the foregoing illustration of I. Cor. xiii. 9, 10, showing why St. Paul expounded the nature of charity (love) toward each other. He says: "The reason why he made use of this illustration, rather than its nature as evinced towards God, was probably because it was especially necessary for them to understand in what way it should be manifested toward each other. There were contentions and strifes among them; there were, of course, suspicions, and jealousies, and heart-burnings; there would be unkind judging—the imputation of improper motives and selfishness; there were envy, and pride, and boasting, all of which were inconsistent with love; and Paul, therefore, evidently designed to correct those evils, and to produce a different state of things, by showing them what would be produced by the influence of love." That is, they would become "perfect men"—sound, practical Christians.

The momentous importance of the xiii. chapter is universally acknowledged. Dr. Clarke observes "It is the most important in the New Testament." That importance, however, arises from the views it presents respecting the benign influences and operations of love in contradistinction to the evil effects of a party spirit. In sixteen particulars the Apostle illustrates that great commandment "Thou shalt love thy neighbour as thyself." This disposition wanting, all things else are as nothing. Every person destitute of love, whatever else he may have, is nothing in the sight of God, who searches the heart, and by whom "actions are weighed." The common exposition of the last portion of the chapter, manifestly detracts from, if not destroys, the

magnificence and appropriateness of the writer's direct purpose. The superior attainments and enjoyments of the citizens of heaven, are more definitely stated in many parts of the Pauline Epistles, as well as in other portions of Sacred Scripture. But what can exceed the grandeur and sublimity of the sacred penman, when he is considered as continuing his argument for unity throughout the chapter. Doubtless he is sometimes apparently abrupt in his introduction of topics, but not in this case. The subduing power attributed to "love" invests it with sweet and divine attractions for the present life. To possess it in maturity, is a state of perfection which sanctifies and consecrates all human attainments—renders rewardable all special work, and obliterates all selfish rivalry, and vain-glorying in men. Love produces a gracious and hallowing sympathy by which Christians of every name and nation see "face to face"—enter into each others feelings, and bear one another's burdens: "know as they are known." They appreciate each other's excellencies, and make allowances for each other's defects and infirmities.

Then with what force does the Apostle's decision appeal to the conscience of every man, especially to the Pharasaic—or sectarian, or envious;—or to those who are proud—boastful of their ecclesiastical descent, giving heed to fables and endless genealogies, "rather than godly edifying, which is in faith." The love of God and man must expel every antagonist principle, or we are nothing worth. In the inculcation and enjoyment of love are comprehended the distinguishing characteristics of the "great salvation." "Thou shalt love the Lord thy God with all thy heart," &c. "Thou shalt love thy neighbour as thyself." "On these two commandments hang all the law and the prophets." "Love is the fulfilling of the law."

"Love, like death, hath all destroyed,
Rendered all distinctions void ;
Names and sects and parties fall,
Thou, O Christ, are all in all."

We need not apologize for detaining the reader for the purpose of citing a beautiful and appropriate passage from the Epistle of St. Clement to the Corinthians, written about the year 96. Its authenticity is generally acknowledged. The factions at Corinth had not wholly ceased, and Clement appeals to the heart of the people on this wise :—

"Take the Epistle of the blessed Paul the Apostle into your hands. What was it that he wrote to you at the first preaching of the Gospel among you ? Verily he did by the Spirit admonish concerning himself, and Cephas, and Apollos, because that even then ye had begun to fall into parties and factions among yourselves. Nevertheless, your partiality led you into much less sin, forasmuch as ye placed your affections upon Apostles, men of eminent reputation in the Church ; and upon another who was greatly tried and approved by you. But consider, we pray you, who were they that have now led you astray, and lessened the reputation of that brotherly love that was so eminent among you ? It is a shame, my beloved, yea, a very great shame, and unworthy of your Christian profession, to hear that the most firm and ancient Church of the Corinthians should by one or two persons be led into sedition against its priests" (presbyters). "And this report is come not only to us, but to those also that differ from us : inasmuch that the name of the Lord is blasphemed through your folly, and even ye yourselves are brought into danger by it.

"Let us therefore, with all haste, put an end to this sedition ; and let us fall down before the Lord, and beseech

him with tears that he would be favorably reconciled unto us, and restore us again to a solemn and holy course of brotherly love. For this is the gate of righteousness, opening unto life; as it is written, 'Open unto me the gates of righteousness; I will go in unto them, and will praise the Lord. This is the gate of the Lord; the righteous shall enter into it.' Although, therefore, many gates are opened, yet this gate of righteousness is that gate in Christ at which blessed are they all that enter in, and direct their way in holiness and righteousness, doing all things without disorder. Let a man be faithful; let him be powerful in the utterance of knowledge; let him be wise in making an exact judgment of words; let him be pure in all his actions: but still by how much the more he seems to be above all others by reason of these things, by so much the more will it behoove to be humble-minded, and to seek what is profitable to all men and not his own advantage.

"He that has the love that is in Christ, let him keep the commandments of Christ. For who is able to express the obligations of the love of God? What man is sufficient to declare as is fitting the excellency of its beauty? The height to which charity leads is inexpressible. Charity unites us to God: charity 'covers the multitude of sins'; charity 'endures all things,' is longsuffering in all things. There is nothing base and sordid in charity: charity lifts not itself above others: *admits of no divisions*: is not seditious, but does all things in peace and concord. By charity were all the elect of God made perfect: without it nothing is pleasing or acceptable in the sight of God. Through charity did the Lord join us unto Himself: whilst for the love that He bore towards us, our Lord Jesus Christ gave His blood for us, by the will of God—His flesh for our flesh, His soul for our souls.

"Ye see, beloved, how great and how wonderful a thing charity is, and how that no expressions are sufficient to declare its perfections; but who is fit to be found in it? Even such only as God shall vouchsafe to make so. Let us, therefore, pray to Him, and beseech Him that we may be worthy of it; that so we may live in charity, being unblamable, without human propensities, without respect of persons."

The Rev. E. Bickersteth, Rector of Watton, published in 1838 the *Epistle of Clement*, with some other principal remains of the Fathers of the first and second centuries. In a few concluding "reflections" Mr. Bickersteth says, as in prayer: "May the Church of Christ now, by the help of this holy Epistle, rise out of the narrowness of all contracted systems, whether Calvinistic or Arminian, High Church or Low Church, or any other, to the fullness of the light and love of the gospel!"

In such a wish all believers in Jesus Christ may surely join without any reservation, having in view more particularly the will of God as declared by St. Paul in his Epistle to the Corinthians. For indeed our exegesis respecting the iii., the ix., and xiii. chapters is eminently practical, and is of universal, perpetual utility. The Church, in every age, has been endangered by a party spirit. The gates of hell have prevailed more extensively by this agency than by any other. At various periods since the Reformation the spirit of party has been predominant. Controversy has been conducted with acrimony, and the meek spirit of religion has been sacrificed at the shrine of intolerant superstition or sectarian zeal. A higher degree of spirituality has in many Churches produced a better state of things externally, and the spirit of love and unity is delightfully manifested. It

is the outflow of that glorious revival of religion—that renaissance of Apostolic Christianity which marked the eighteenth century. A fire was then kindled which has not ceased to burn. Slowly but surely the wood, hay and stubble of human motives and designs are being consumed. To stifle this heavenly flame, to put out this baptism of fire, would seem to be the design of that “man of sin”—“the son of perdition”—who in his characteristic and frequent manifestations, “opposeth and exalteth himself” against all that is spiritual or which happens not to be within his own enclosure. Anti-Christian assumptions of supremacy and Apostolic succession, may yet protract existing divisions, through the agency of sectarian zealots: far more dangerous than any form of agnosticism.

“Coleridge has said, ‘I will be tolerant of everything else, but every other man’s intolerance.’ Religious intolerance is the most odious and insufferable of all. The spirit of humanity, if it be not enslaved, rises up against it; and on many minds who have not learned to distinguish between the gentleness of Christ and the bitterness of some professing Christians, such is its influence as to involve in one feeling of disgust everything in the name and shape of Christianity. What an inconceivably paltry, troublesome, intolerant thing must Christianity be in the eyes of some men, who form their notions of it from some portions of Church History, or from those who stickle for caste, vestments, and ceremonies, as if the life of genuine religion was bound up in them. And so much fiery zeal has been manifested by large bodies of professing Christians in every age, for the mere wood, hay, and stubble, that it is not to be wondered at if those who were indisposed to appeal to the Bible should have come to the conclusion that there is

nothing else in religion worth contending for. The Church in every age has had its Hamans who could not bear to see Mordecai sitting at the gate. The Lord rebukes such a spirit. He looks over the hedge-work of forms and ceremonies within which his professed followers have too often enclosed themselves, and says, 'He that is not against us is for us.' Let not Christianity, then, be made responsible for what it repudiates; but let it not be denied that an intolerance of different external forms and rites, on the part of Churches, has been prejudicial to the Gospel and strengthening to infidelity." * Let, therefore, the faithful be on their guard against every violation of the law of love. Let us "speak the truth in love." "Charity suffereth long and is kind," and howsoever fierce and irritating the abettors of a spurious unity may become, or however earnest in the denunciation of those who differ from them, let it be the special effort of the pious of every Church to cultivate brotherly love, that all may be comforted and strengthened by the exercise of mutual faith in the ONE LORD JESUS CHRIST.† Among thousands of individual Christians this gracious gift of love is cherished, and by it their profession is adorned. It becometh the Churches, in these days of peril, and yet of hope, to imbibe and manifest the same lovely tempered fruits of grace, that God in all things may

* Pearson's Prize Essay on Infidelity: Original Eng. Ed. pp. 441-2-3.

† Dr. Parker of "The City Temple" wisely remarks:—"Love must endure as God endureth. This is it which binds Christ and Christians—*love*. Love is knowledge. Love hath the key of interpretation. Love can explain what learning cannot fathom. Love knoweth the Lord afar off,—beyond the stormy deep, in the far away desert, in the night-time dark and cold. Love can see the invisible, and touch the distant. Do we love Christ, or are we still in the beggarly region of mere controversy and cold intellectual inquiry? If we love Him, we shall be with Him for ever."

be glorified. Love will unite all hearts and hands for the spread of our common salvation, and then the spirit of piety will annihilate the spirit of party. "When that which is perfect is come, then that which is of party shall be done away." How necessary to keep before us and try to understand the precious words of Jesus Christ, our common Lord and Master: "As the Father knoweth me, even so know I the Father; and I lay down my life for the sheep. And other sheep I have which are not of this fold (flock): them also I must bring, and they shall hear my voice; and there shall be one fold (flock) and one shepherd." What a glorious day for the world at large, when the Church unified and pervaded by the Holy Ghost shall stand forth, "in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ," "speaking the truth in love, may grow up into Him in all things, which is the Head, even Christ."

"Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard, that went down to the skirts of his garments, as the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life for evermore."

From the foregoing discussion, the following inferences may be drawn:—

I. That all strifes, and contentious parties in any branch of the Christian Church, or in the Church Catholic are destructive of that unity of the Church which Christ enjoins, and Paul enforces.

II. That all manner of gifts and qualifications for service unless employed for Christ alone, under the influence

of divine love, are "nothing," null and void in the judgment of God, as having no value for reward.

III. That the childish imperfections which now exist and the dim perceptions of the glory of gospel privilege now prevalent, as in past times, are the results of party-spirit, and always denote deficiency in personal experience of the divine life.

IV. That love—spiritual godliness—is the infallible remedy for all Church disorders and schismatic zeal, as it is the token of perfection and the standard of award for its legitimate fruit—all good works.

V. That these principles "abide," and for the whole Church LOVE never fails. It is the supreme element of *life* and *power* and *unity*.

ARISE FROM SLEEP.

APPENDIX TO ESSAYS.

ST. PAUL TO THE CHURCHES.—ROMANS xiii. 11-14.

AUTHORIZED VERSION.—11. And that, knowing the time, that now it is high time to *awake out of sleep*: for now is our salvation nearer than when we believed. 12. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light. 13. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. 14. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.

MR. BEET'S VERSION.—11. And this, knowing the season, that the hour has come for you at once to *arise from sleep*. For now is salvation nearer to us than when we believed. 12. The night has far advanced, and the day is near. Let us then put off the works of darkness; and let us put on the weapons of the light. 13. Let us walk as in the day, becomingly; not with revelling and drunkenness, not with debauchery and wantonness, not with strife and emulation: 14, but put on the Lord Jesus Christ; and for the flesh take no forethought, to gratify desires.

ARISE FROM SLEEP.

SEEING that there is an undoubted relationship existing between the Epistle to the Romans and the Epistles to the Corinthians, and a certain affinity between the xiii. of Romans and portions of I. Corinthians, it will not be considered inappropriate that in this place we should at least attempt a better and more consistent interpretation of the passage cited on the opposite page. We do not gather from the notes of Mr. Beet any idea of the diversified efforts of former commentators to give some sort of consistency to the thought and language of the Apostle, just as though Paul had expressed himself ambiguously, or in similitudes "hard to be understood." The difficulties supposed to exist in I. Cor. iii. chap. and in Romans xiii., have arisen from the general disposition, shown in past times and at the present to transfer St. Paul's delineations of present duty and privilege, to some far off "day of God," "the times or the seasons, which the Father hath put in his own power." And therefore divine ideas and human notions have collided.

Mr. Beet might indeed congratulate himself that on Romans xiii. 11-14 he has fellowship in opinion with a host of the most learned and devout scholars, and expositors of the past centuries. It may be unfortunate to differ from them all; and in such a case it is certainly necessary to show cause. It will only be fair and just, instead of simple reference, to give the student who may read these papers, an opportunity of examining some of the opinions heretofore expressed, and against which we offer an "Hour's" meditations.

There will be no advantage in going beyond Bengel's Gnomon of the New Testament. On verse 11 Bengel says: "*And this, supply do, those things, which are laid down from chap. xii. 1, 2, and especially from xii. 8; the time (opportunity, season,) abounding in grace chap. v. 6, iii. 26; II. Cor. vi. 2, (the hour), viz, it is.*" This word marks a short period of time. We take account of the *hour* for (with a view to, rising—*already*) without delay; presently after there occurs, at *the present time* (now),—out of sleep. The morning dawns when man receives faith, and then sleep is shaken off. He must therefore rise, walk and do his work, lest sleep should steal over him again." Bengel says the "English Version wrongly gives '*our salvation.*'" "It is always called either the *salvation of God*, or *salvation* absolutely, not *our salvation*; compare on this nearness of salvation Gal. iii. 3, v. 7. In both places the Apostle supposes that the course of the Christian, once begun, thereupon proceeds onward continually, and comes nearer and nearer to the goal." "Here, that salvation, as if it were a day, is near to us. He who has begun well ought not to flag, when he is near the goal, but to make progress. [Deficere, proficere: not to *recede*, but to proceed.] *Salvation* to be consummated at the coming of Christ, which is the goal of hope, chap. viii. 24, and the end of faith, I. Pet. i. 9."

On verse 12 Bengel observes "*the night* of this dark life *has come to its height*; *the day* of complete salvation has drawn nigh,—the day of Christ, the last day, (Heb. x. 25), the dawn of which is this whole time, which intervenes between the first and second coming of our Lord. He who has been long awake, knows the hour; but he to whom it needs now at last to be said, it is no longer night, the day has drawn near, is understood to be regarded as one, who is now,

and not till now, fully awake. The works which they, whilst even still lying [and not yet awake] perform." Respecting *works* and *arms* (armour) Bengel says, "works come from internal feelings: *arms* are supplied from a different quarter; during the night men are without even their clothes; during the day they have also *arms*."

Mr. Wesley, who was a great admirer of Bengel, has frequently translated from the Latin and endorsed his views. On verse 11 Wesley says: "How beautiful is the metaphor carried on! This life, a night; the resurrection, the day; the Gospel shining on the heart, the dawn of this day; we are to awake out of sleep, to rise up and throw away our nightclothes, fit only for darkness, and put on new." "The day dawns when we receive faith and sleep departs. Then it is time to rise, to arm, to walk, to work, lest sleep steal upon us again. Final salvation (glory) is nearer to us than when we first believed. We are advancing towards it by the rapid flight of time. A few more years, or months, or weeks, or days, or hours, we shall realize all that bliss which God has promised. O to feel that we are ripening for glory, as we watch for the messenger, death, to take us home!" To all these glowing anticipations we joyfully respond, but do not receive them as forming a proper illustration of the Apostle's metaphor in Romans xiii. 11-14.

It is somewhat uncertain as to the opinions entertained of this passage by Dr. Adam Clarke. He quotes what he calls a "judicious paraphrase" given by Dr. Taylor. It is enough to say that it is in general agreement with Bengel, and need not be quoted. Doddridge has a curious paragraph in his expository work. He calculates the advantage in time for labour or study, gained in forty years by those who rise at five in the morning instead of seven. Yet he will not de-

fend Leigh's translation of *κοιτας* by *lying long in bed*, and remarks "Some think the passage may be thus understood." On the 12th verse, Dr. Clarke says: "If we understand this in reference to the *heathen* state of the Romans, it may be paraphrased thus," (substantially as others). At the end of his notes on the xiii. chap. he has seven illustrations of the "fine metaphor," which he observes "is continued and well sustained in every expression." He says: "1. The Apostle considers the state of the *Gentiles* under the notion of *night*, a time of darkness and a time of evil practices. 2. That this night is nearly at an *end*, the night is far spent. 3. He considers the Gospel as now visiting the Gentiles, and the *light* of a glorious *day*, about to shine on them. 4. He calls those to *awake* who were in a stupid, *senseless* state concerning all spiritual and moral good; and those who were employed in the violent practices, that could debase and degrade mankind. 5. He orders them to *cast off the works of darkness*, and put on the *habiliments of light*." "Here is an allusion to laying aside *night clothes*, and putting on their *day clothes*." 6. He "exhorts them to this, that they may *walk honestly, decently habited*," &c., &c. 7. "He exhorts them" to put on the Lord Jesus Christ—receive his doctrine, copy his example, and seek the things which belong to another life; for the Gentiles thought of little else than making provision for the *flesh* or *body*, to gratify its animal desires and propensities." On Dr. Clarke's views we observe briefly that he misapplies the metaphor in several particulars, and is utterly forgetful of the fact, that Paul on introducing himself to the Church of Christ in Rome as an Apostle, salutes its members in these words: "Grace to you and peace from God our Father, and the Lord Jesus Christ. First I thank my God through Jesus Christ for you all, that your faith is spoken of

throughout the whole world." (Rom. i. 7-8.) This salutation ought to be of service when expounding the Epistle, because the letter of Paul is throughout addressed to the one people; there might be diversity of character, but the Church was a unit as far as we can judge; the Apostle saying nothing to the contrary.

Bloomfield refers to several interpreters as having a "semblance of truth," as "Crellius, Macknight, Rosenmüller, Schleusner, and most commentators for the last century who explain (verse 11) "Now is our knowledge of the doctrines of salvation greater than when we were first converted." "Locke and Kappé understand *σωτηρία* of the second advent of Christ." But Bloomfield gives the preference to Taylor and Stuart, "Thus it is meant that every day brings us nearer to our final salvation, if saved we are to be;" which appears to be an exceedingly puerile explanation of the Pauline metaphor, if indeed it can be said, to explain any thing.

Dr. Brown of Aberdeen, in his Commentary on Romans agrees with most of the authors from whom we have quoted. On verse 11 he says: "*And that*—rather, and this (do) *knowing the time, that now it is high time*,—lit., 'the hour has already come' for us to awake out of sleep—of stupid, fatal indifference to eternal things, *for now is our salvation*—rather, 'the salvation' or simply 'salvation,' *nearer than when we* (first) *believed*. This is in the line of all our Lord's teaching, which represents the decisive day of Christ's second appearing as at hand, to keep believers ever in the attitude of wakeful expectancy, but without reference to the *chronological* nearness or distance of that event." Supposing we admit what Dr. Brown describes as "the line of our Lord's teaching," it does not follow that the Apostle Paul in the passage under consideration was retracing that *line*.

The extraordinary ideas of Dr. Whedon on verse 11 show his general opinion of the whole metaphor. With inimitable simplicity he observes: "*And that*,"—the Apostle, with a startling abruptness, as if from a sudden impulse, turns from the law to the great and closing execution of the law at the judgment seat of Christ. He speaks of it as if conceptually and practically standing in close connexion with the close of human earthly existence whether individually or general. So in II. Tim. iv. 5-8, when he was assured that his own death was at hand, he held the righteous judge as conceptually close upon death." There is not in our opinion any sort of parallel between Paul's conceptions in Rom. xiii. 11, and those expressed in II. Tim. iv. 5-8.

The way is now clear for an examination of our favourite author, Mr. Beet, whose commentary on Romans is, as a whole, eminently satisfactory. The only serious exception to any part of it, is on the verses before us. That passage strongly, or perhaps strangely, arresting our attention when considering Paul's metaphor in the I. Cor. iii. 11-15, for although the metaphors differ the practical aim is in both cases the same, viz, to stimulate the Churches to work consistently in the cause of Christ.

The fifth division of Mr. Beet's work on the Epistle to the Romans, begins with the xii. chapter, and includes the remainder of the Epistle, except what is called the "Conclusion of the Epistle," which begins with the 14th verse of the xv. chapter. The fifth division therefore includes the passage under review—that is xiii. 11-14. The commentary on those verses forms the 43rd section, and thus stands by itself. Yet it should be borne in mind the subject of the section forms very properly a part of the "practical lessons" which Paul designs to enforce, beginning with the xii. chapter. It

must also be admitted that the same parties are addressed throughout, and the one purpose of Paul is to unite all hearts in Christian love and Christian work. For the present we quote the Authorized Version of the xii. chapter, which begins with a general exhortation to self-consecration to a "reasonable service." "Every man" is entreated "not to think more highly of himself than he ought to think." This is enforced on the ground that "we" believers, "are one body in Christ, and everyone members one of another." The manner of discharging duty in the use of "gifts" is set forth. Among the several moral and spiritual instructions given, special emphasis attaches to these words, "Let love be without dissimulation." "Be of the same mind one toward another." "Be not overcome of evil, but overcome evil with good." Subjection to magisterial authority naturally follows, considering the political circumstances which environed the Christian people of Rome of all classes. The payment of lawful dues is made imperative; and quite consistently with the general character of Apostolic teaching, that is followed by the personal law, "Owe no man anything, but to love one another." In perfect keeping with the constant habit and aim of Paul, he enlarges on the quality of *love* as affecting the rights and privileges of others, and therefore may be considered as furnishing a reason for the exhortation to undissembled love, being followed by the antithetical phrases "Abhor that which is evil, cleave to that which is good." It is not a surprise therefore that he should conclude his definition and exposition of the law with the words, "Love worketh no ill to his neighbour: therefore love is the fulfilling of the law," followed by the metaphorical assignment of reasons for the prompt and consistent performance of present duty, in order to which those to whom he writes are exhorted to

become partakers of the mind of Christ. In this way we trace the Apostle's line of thought, which, by the way, is not broken off with the end of the xiii. chapter, but is continued into the xiv., and perhaps is not concluded in the 13th verse of the xv. chapter. Without intending to enlarge on this last remark, we will at least quote the 1st verse of the xiv. chapter and the 1st verse of the xv. : "Him that is weak in the faith receive ye, but not to doubtful disputations," (chap. xiv. 1). "We that are strong ought to bear the infirmities of the weak, and not to please ourselves, (xv. 1).

What has been advanced will in some measure indicate our views of the meaning and intent of the mixed metaphors employed by Paul in chap. xiii. 11-14. In those verses we find no room for the final general judgment ; none for the second advent, and none for "the state of the Gentiles under the notion of night" as Dr. Clarke suggests ; for Paul is always consistent with himself and always goes straight to the mark.

Proceeding with our review of Mr. Beet's Commentary, attention is directed to his translation of the passage which may be found on another page together with the Authorized Version. On verses 11, 12a, Mr. Beet says, "*And this*; viz, "Love your neighbour." *The season*; explained by *the hour is come*. *Sleep*: Eph. v. 14, I. Thes. v. 6. *For now*; reason why we should arise from sleep ; viz, because the time already elapsed since we put faith in Christ has brought us so much nearer to the day of complete deliverance. *Salvation*; final deliverance from the conflict of life, as in v. 10, x. 10. *Believed*; the mental act by which we received the testimony of Jesus, (I. Cor. iii. 5, Acts iv. 4, etc.) "Believe," as in i. 16, iii. 22, denotes the abiding state into which the mental act of faith brought us. *The night, etc.*; puts before

us again the thought of verse 11*a*, in a form which keeps up the metaphor of verse 11*a*. *The night*; the present life. *The day*; the eternal Day, which will be ushered in by Christ the sun of righteousness; and which will bring our complete deliverance." With the exception of Mr. Beet's brief remarks on the first dozen words of his version, the rest must be pronounced erroneous. Most of what is said about "faith in Christ," "salvation," "the eternal day," etc., may be scriptural as separately considered, but the definitions and applications have no fitness with St. Paul's argument, and are at variance with Mr. Beet's views of Christian doctrine and privilege.

Although distinct reference has already been made to the religious character and spiritual relations of those to whom the Epistle was written, (chap. i. 7, 8), yet it may be well to show from the part herein discussed, that the Roman Christians are not addressed as though guilty of the gross sins against which they are cautioned. Paul includes himself in the exhortation which says "Let us walk honestly as in the day." We have three things to consider in respect to these Romans: present salvation, probable conflict and assured success by the use of spiritual weapons. As we understand the Gospel, salvation is through faith, and on this topic we need not pass away from the Epistle to the Romans, and feel ourselves safe in following Mr. Beet's translation and Commentary.

Paul writes to the "beloved of God, the called saints, which are in Rome." "God's love is the source of all his benefits, and the sure ground of our hope, (viii. 39). Our consciousness of His love is the basis of the Christian life. Of this love all men are objects, (Jno. iii. 16, Rom. xi. 28), but only believers are conscious objects. To them it is real

and living. It moulds their thoughts and life. Hence the designation "beloved by God," (I. Thes. i. 4). Paul knows that the love which smiles on himself smiles on his readers; and that in a consciousness of the same Father's love, amid the same trials of life, both he and they rejoice and rest." "*Saints*, not only called to be saints, but actually *holy men*." Now from the passage xiii. 11-14, we are told, "now is salvation nearer to us than when we believed." What that salvation means is a matter for notice hereinafter, what we now know, is, that Paul and his readers were believers—"beloved of God," "actually holy men." When they believed they were, by faith in Christ, adopted into the family of God. (See Beet on "Faith," pp. 142-7.) Salvation was the sequence of faith, and that salvation "includes the whole work of God in us till we are beyond the perils of the present life," (p. 45). On page 242 Mr. Beet says: "Throughout his writings Paul assumes that his readers know that they are justified." "They have already been saved." "Although many of them are Gentiles, by faith they have obtained righteousness." "And we must remember that *each* Christian has a portion of that *faith* which is the measure of Christian life." "Believe, as in i. 16, iii. 22, denotes the abiding state into which the mental act of faith brought us," (p. 347). It is thus made clear and certain that the Romans unto whom "practical lessons" are directed as in chap. xiii. 11-14, had that measure of faith which entitled them to be considered and treated as Christians,—"*the called Saints*."

Mr. Beet says "the time already elapsed since we put faith in Christ has brought us nearer to the day of complete deliverance." If by "complete deliverance" is meant the attainment of perfect love, by which the law is fulfilled we accept the definition. But that does not appear to be his

meaning for he immediately says "*Salvation*, final deliverance from the conflict of life." "*The day*; the eternal Day, which will be ushered in by Christ, the sun of righteousness; and which will bring our complete deliverance," p. 347.

There are two proof texts noted by Mr. Beet to sustain his view of "final deliverance," as explanatory of "salvation," (chap. v. 10 and x. 10), both of which appear to show that the reconciled have before them, in this life, the attainment of that higher state of grace involved in the words of the Redeemer, "I am come that they might have life and that they might have it more abundantly," (Jno. x. 10); or to prefer the Revised Version, "I came that they may have life, and may have it abundantly." On Rom. x. 10, there can be no doubt that it is of a present salvation that the Apostle writes, and not of "final deliverance." And, further, we must be pardoned for saying that when Paul became a man he put away childish things, but according to what many expositors affirm respecting the meaning of his writings, he remained childish as concerning matters of deep religious, present experience. We are told in explanation of I. Cor. xiii. 12 that human knowledge will advance to a higher plane in another world; and here of Romans xiii. 11, it is said in effect, that to-day, we are "nearer" heaven than we were yesterday. We can not so interpret St. Paul's words. He believed in present help from God to overcome every obstacle to victory over every adversary. The circumstances in which the Roman Christians were placed required *vigilance* and *activity*. "The armour" or "weapons of the light" were available, and God, daily near and yet nearer, is ever ready to quicken and revive the soul of the believer. Advancement and conquest are possible. A sleepy Church may be stirred to active zeal, or to greater energy, for unless its

members have been woefully negligent and dull, they have grown in grace and in the knowledge of the Lord and Saviour Jesus Christ.

The salvation "nearer" is in our opinion the succour and strength which God giveth to all that trust in him for deliverance from existing or impending dangers and temptations, and is a foretaste or earnest of the final deliverance. "*The night was far advanced*;" these Roman Christians were further removed from the darkness of the sins which had held them bound, and the day of full sunshine was near. The nearness of salvation and the nearness of sunlight correspond and are co-relatives. They are exhorted to "put on the Lord Jesus Christ," and then they would say "he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness." (Isa. lxi. 10.) Christ in the heart is the sunshine of our day, and his spirit supplies the weapons of our warfare. "The Lord God is a sun and shield." (Psalm lxxxiv. 11.) He is himself salvation. "The Lord is my light and my salvation, whom shall I fear." (Ps. xxvi. 1.) Jehovah saith "I bring near my righteousness; it shall not be far off, and my salvation shall not tarry, and I will place salvation in Zion for Israel my glory." (Isa. xlvi. 13.) All these gracious promises of God were in the mind of Paul, when he assures his readers that their salvation was nearer than when they believed, and he says to them, "the time which has elapsed since ye were brought out of darkness into marvellous light," out of the night into the day has brought you nearer to that "great salvation," which demands and ensures consistency and activity in the discharge of Christian duty. You have been awakened from your sleep, inasmuch as *the night is far* in the distant past. Arise, therefore, and having cast off your night apparel, put on your

weapons, and wage war against all sin and selfishness as occasion may arise. Being reconciled to God by your faith, and being required "by the compassions of God to present *your bodies a sacrifice*," rise, use your weapons and be ready all *the day* to help the weak, and "let each of us please his neighbour for his good edification."

The serious error of interpretation, leading to the subsequent errors, is at the beginning of section 43: "*The season*" is not "explained" by "*the hour is come*." *The season* is rather to be connected with "*and this*," which goes before. Thus Paul says *this* duty of fulfilling the law of love is essential, "*knowing the seasons*," the circumstances in which you are placed—the enemies with which you have to contend, and the temptations to which you are exposed—the *seasons* as occasions for the exercise of all diligence, make it absolutely necessary that you should feel "that the hour has come for you to arise from the position of sleep." They could arise, because they were awake, and the additional reason for athletic energy is given in the fact that the day has opened for the manifestation of divine power in their behalf. The whole prospect is encouraging, not only as to what should be their portion in "the eternal day," but as to their effectual deliverance from all the powers of darkness while using *the weapons* furnished by the God of all grace and consolation. "The present life" of the Christian is not "*the night*," as Mr. Beet teaches. "Paul writing to the Thessalonians says: 'Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness.' Paul means precisely the same, when he says to the Romans the night is far advanced—it is of the past—the daylight is ours. The present life in Christ, is not night but day, and therefore the metaphor of the passage is pre-

served by this exegesis, whereas by Mr. Beet the metaphor is broken and confused. "The path of the just is as the shining light, that shineth more and more unto the perfect day." (Prov. iv. 18.) And thus is salvation nearer; being more manifest, while we keep in the path, and "*walk as in the day.*" *The night* is "the time past of our life" (I. Pet. i. 3). Enough of that—it is past.

We have pleasure in referring to the scholarly opinion of Dr. Burwash on Romans xiii. 11–14. In his recently published "Handbook of the Epistle to the Romans," he writes as follows: "11. *And this:* That is, 'and do all this.' The demonstrative points to the entire presentation of Christian duty in these two chapters. It recapitulates every imperative, and adds the common incentive to them all." We quote also the next paragraph: "*Knowing the season:* This word 'season' always signifies a passing period of opportunity and of consequent obligation. It here designates the season pre-eminently of Christian probation. The ordinary interpretation refers that probation to the Church as extending to the second advent. Paul has, however, been expounding personal duties; the season, therefore, of which he speaks, must apply to the individual. It is therefore either *the entire season of their Christian probation* as individuals or some peculiar crisis of that probation then upon them."

For the further knowledge of the exposition of Paul by Dr. Burwash, we refer the reader to the work itself, worthy as it is to be the "handbook" of every student of the great Apostle. We will, however, briefly cite a part of the paragraph relating to the phrase "awake out of sleep." The author says: "Paul has used this form of exhortation in two other passages closely resembling the present. In I. Thess. v. 5 he says: 'Ye are all the children of light, and

the children of the day : we are not of the night, nor of darkness. Therefore let us not sleep as do others ; but let us watch and be sober.' Here it is clearly expressed that the awakening *had already taken place*, and the obligation is to the watchful, wakeful attitude of mind suitable to the day. In Eph. v. 8, etc., the illustration is expanded at still greater length." . . . " It is evident, therefore, that in Paul's use of this, to him, familiar illustration, he conceives of the Christian Church as already awake from sleep, and out of darkness into the light, and that his injunction is to that watchful, wakeful, moral earnestness which is intent upon making most of the light while it is day."

On the phrase "*now is salvation nearer*," the exegesis of Dr. Burwash is vastly more satisfactory than any we have examined heretofore. He observes : " But what are we to understand by 'our salvation nearer than when we believed'? The last words clearly denote that act of faith by which we first became accepted in Christ. Of this faith salvation is the end, and with Paul, includes not only the spiritual blessings received in this life, but also the resurrection and the final glory. Salvation is already realized in the initial act of faith, so that, as here it is regarded as coming nearer from the day of believing onwards, it must mean the fullness of salvation which shall be revealed in the resurrection. We are moving onward to meet it, and hence are already in the region of the light and of wakeful watchfulness. There is nothing in this which implies the speedy approach of the second advent. In Paul's conception each man reached the goal of his full salvation at the end of his life ; and if the Lord hath not already come, the crown of life which the Lord will give at his coming is thenceforth laid up for him. (II. Tim. iv. 8.)"

The careful reader will readily discern our points of agreement and difference in the foregoing extracts from Dr. Burwash. Perhaps there is unity in diversity, or in other words, the combination of our thoughts comprehends the ruling idea in the mind of Paul, which is that salvation is attained by those who, having believed, apprehend the nearness of God to carry them safely through all the vicissitudes of conflict, to the possession of an earnest of the inheritance "which fadeth not away." And therefore in this connection we may adopt the language of the Apostle Peter, who may here be taken as the expositor of Paul: "Wherein ye greatly rejoice, though now for a season, if need be ye are in heaviness through manifold temptation; that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ; whom having not seen ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory; receiving the end of your faith, even the salvation of your souls." (1. Peter i. 6-9.) Paul says: "Put on the armour of light." Peter says: "Wherefore gird up the loins of your mind."

It is beyond doubt, that in "the eternal day" we shall most fully behold the glory of our Lord and the brightness of the inheritance of the saints in light, but that by no means authorizes the least depreciation of the light of *this day* in which is experienced the saving grace of God. It may be well to rejoice in that the night of this life is "almost over, and the day is dawning," but the happy working Christian is often in a strait betwixt two. He is ready for sacrifice or for service. "For both if we live, we live for the Lord; and if we die we die for the Lord. Then both if we live, and

if we die, we are the Lord's." (Rom. xiv. 8, Beet's version.) Our author, therefore, cannot help falling into the Apostle's line of thought. Although he declares "the present life is compared to a night spent in rioting and sleep," he yet says of Paul "he urges them (the Roman Christians) since the night is past, to think no more of indulgence or revelry." It is not right to say of any believer, not even of those of weak faith, that "the sun has not yet risen." We have no power to walk "*becomingly*" until the "Sun of righteousness arise with healing in his wings," then we "shall go forth, and grow up as calves of the stall" (Mal. iv. 2). *Go forth* and *grow up*, for thus is salvation nearer (more manifest), as "we grow in grace and in the knowledge of our Lord and Saviour, Jesus Christ." Therefore, "let us put on the Lord Jesus Christ." Let us every day follow the light of the Righteous One; "putting on the breastplate of faith and *love*, and for an helmet the hope of salvation."

The view of St. Paul's argument, given in the foregoing exegesis, is strongly confirmed by the devout and learned Rev. Wm. Arthur, who had this passage from the Epistle to the Romans in his mind when concluding his admirable work on "The difference between Physical and Moral Law"—the Fernley Lecture of 1883. Mr. Arthur says: "St. Paul, in one place, seems to rouse us up, as if we had bivouacked in the dark, had been revelling, and were now in slumber without thought of either combat or review. 'Wake up!' he cries; 'Wake up! it is high time to awake! Put on the armour of light!' If this voice really does arouse some of us here,—and the Lord grant that it may arouse not a few,—we may all at once feel greatly at a loss. . . . Put on our armour? and it an armour of light, glistening in proportion as the sun flames with fiercer exposure! Yes; let us put it

on ; but where, oh ! where to find it ! Righteousness wanting, truth wanting, peace wanting, salvation wanting ! All lost in the dark ! Many a one may cry, ' I have no armour to put on ; and when once the sun is up, he will tell all without pity.' To this muffled cry of moral destitution Paul has a brief reply ' Put on the Lord Jesus Christ.' In putting on Him you put on truth and righteousness, faith, peace and salvation. The mind of Christ is the sun of the moral law, the will of its Author, and the image of your Judge."

Such has been the spiritual condition of the Church of Christ in all ages—it lingers in these times—that the arousing appeal of the Apostle has never been inappropriate. It is to-day

THE VOICE OF PAUL TO THE CHURCHES :

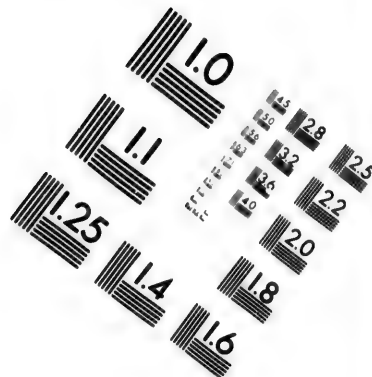
SHAKE OFF DULL SLOTH ! ARISE ! PREPARE FOR BATTLE !
PUT ON YOUR ARMOUR ! PUT ON CHRIST ! HE IS ALL IN ALL !!

HOURS WITH
RESPECTIVE EXPOSITORS

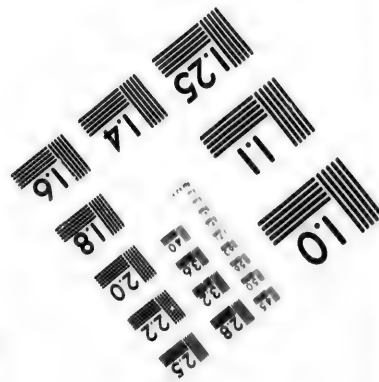
ON THE

THIRD, NINTH AND THIRTEENTH CHAPTERS

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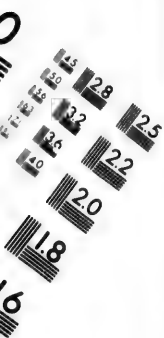


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"I have not the least desire to be wise above what is written in the book of God ; nor have I the least hope of rising in wisdom to the height of what is written herein, whilst the encumbrance of flesh and blood hangeth on me. Only my desires are, that in my conscientious endeavours to ascend this mountain, I may neither be thrust down by those that are above me, nor be pulled backward by those that are beneath."—*John Goodwin*, 1593–1665 (*Jackson's life of* —p. 417–18).

"A dinner of fragments is said often to be the best dinner. So are there few minds but might furnish some instruction and entertainment out of their scraps, their odds and ends of thought. They who cannot weave a uniform web, may at least produce a piece of patchwork, which may be useful and not without a charm of its own. The very sharpness and abruptness with which truths must be asserted, when they are to stand singly, is not ill-fitted to startle and rouse sluggish and drowsy minds. Nor is the present shattered and disjointed state of the intellectual world unaptly represented by a collection of fragments. When the waters are calm, they reflect an image in its unity and completeness, but when they are tossing restlessly, it splits into bits. So, too, when the central fires are raging they shake the main land, strew it with ruins, but now and then cast up islands. And if we look through history, the age of Asia seems to have passed away; and we are approaching to that of Polynesia. Whatsoever may be brought together in these pages, * * * along with the wood, hay and stubble, may there be here and there a grain of silver, if not of gold."—*Julius Hare*, *Guesses at Truth*, p. 296.

"Do not imagine an outward form, a round of duties, both in public and private, is religion ! Do not suppose that honesty, justice, and whatever is called *morality* (though excellent in its place), is religion ! And least of all dream that orthodoxy, right opinion (vulgarly called *faith*) is religion. Of all religious dreams, this is the vainest ; which takes hay and stubble for gold tried in the fire."—*John Wesley*, *Sermon LXII*.

REVIEW OF BEET'S COMMENTARY.

THE foregoing essays were written before the admirable commentaries of the Rev. J. A. Beet were received and studied. It is not without a deep feeling of thankfulness that in these last days God has raised up such men, and qualified them for service in the elucidation of Holy Scripture. It is impossible for any sincere lover of divine truth to peruse these works of Mr. Beet without deriving from them great profit. His reverence for the truth as it is in Jesus—his clear insight of Pauline doctrine—his apt application of the Old Testament Scripture as quoted by St. Paul, and his beautiful illustrations of the chronological and theological relations of the Epistles to the Corinthians and to the Romans, are all evidences of a pure minded desire to place before his readers the real thought of St. Paul, and to present a full length portrait of the great Apostle in all its grandeur of unsurpassed heroism. For ourselves, we will say that after years of thought and study of the character of St. Paul, we have risen from the examination of the works of Mr. Beet with a profounder conviction of the greatness of the man, whom Jesus Christ arrested when on his way to Damascus, "counting him worthy, putting him into the ministry." It is to us therefore matter of profound regret, that on each of the three topics which we have discussed, Mr. Beet has followed the ancient methods of exposition. And yet the study of Beet on the Epistles to the Corinthians has confirmed our opinion on all those points which have been under consideration.

Leaving the three foregoing essays without any material

modification of phrase in any part, we shall devote attention to Mr. Beet's views, and endeavour to show the utter inconsistency of their exegesis of the iii. chapter, the ix., the xii., xiii. and xiv., but especially the xiii.

Beginning with the iii. chapter, it is observable that Mr. Beet, disregarding the old arrangement of chapters, has incorporated it within the 4th and 5th sections of the 1st Division of his work. With the 4th section he has included the last six verses of the ii. chapter, and in the 5th section, with the remainder of the iii. chapter, he takes in the first five verses of the iv. chapter. The 1st Division closes with the balance of the iv. chapter. Very wisely, therefore, the 1st Division takes in the whole of the first four chapters of the Epistle. Wisely, we say, because it is evident they purposely form one principal subject of discussion by St. Paul. On page 19 of the Introduction, Mr. Beet says most judiciously of the Epistles to the Corinthians, that they "give both singly and still more combined, the most graphic picture we have of an Apostolic Church in which we see the Gospel moulding the thought, and contending with the imperfections of living men. And, since a man's principles of action, and his entire disposition are most clearly revealed in his treatment of the various details of life, these Epistles are the best reflection of the heart and inner life of Paul, and of the Gospel as permeating and ennobling the entire self and life of a richly endowed man."

What the "imperfections" were with which Paul had to contend are stated distinctly by himself in the i. chapter and they are before his mind throughout that "division" of his Epistle. Referring to the 12th verse of the i. chapter, Mr. Beet says: "From this verse we learn that at Corinth there were four parties, calling themselves by these four

names; and that to one or other of these parties all the church members belonged. That Paul puts all the parties side by side, proves that all were to blame, even the last." The evidence more or less perfect as to the existence of parties is "gathered together" at the end of Division 1. On page 87 therefore we read, "The whole church was divided into four parties calling themselves by the names of Paul, Apollos, Cephas and Christ. That Paul passes at once from the church parties to discuss in sections 3 and 4 the practical worth of human wisdom, and then returns to the parties called by the names of himself and Apollos, his sudden reference to chap. iii. 18, to wisdom, and his warning in iii. 21, not to boast in such men as himself and Apollos, suggest that these parties had their real source in an over-estimate of human knowledge and skill. And that they arose from an inflated self-estimate in the church members generally, we are in iv. 6 told expressly. The same verse implies that behind the names inscribed on the banners were other men, who were the real leaders of the parties. And, this was so, probably in all the parties." In the review of Division 1, Mr. Beet observes, "The Corinthian Church had written to Paul for instructions on various matters. But other matters had come to his ears, of which they had said nothing, but which demanded prior attention. Of these the church parties occupied the first and largest place. For this evil was universal at Corinth, and is utterly inconsistent with the aim of Christianity." All this is sufficiently clear, and we concur also in what our author has said in his notes on the 6th verse of the iv. chapter, in which he intimates that there Paul is referring to party leaders, "men, who under cover of professed devotion to Paul or to Apollos, fomented the factions, in order thus to exalt themselves and increase their

influence. These were the real party leaders. And they found a following through the extravagant estimate of their own powers and acquirements cherished by the Corinthian Christians."

Undoubtedly the imperfections with which Paul had to contend were very general, but the kind and commendatory manner of many of St. Paul's expressions leave the impression that there was a considerable number blameless. Besides it is plain that the sharpest of St. Paul's rebukes are directed to party leaders, and that there were many gifted teachers in Corinth who were not tainted with selfish motives and who honestly kept aloof from party strifes. It cannot be supposed that all Christian workers in Corinth were false builders, and therefore there is perfect consistency in St. Paul's illustrations of the character and destiny of two classes of workers. All being included in these two, Paul naturally discusses their relative places as workmen, and the reward or loss apportioned to each. These are they who undergo trial—the one class adds to the building of the temple and is not dishonoured because of evil actuating motives; the other also adds to the building, but not without loss to themselves, for "The Lord knows the reasonings of the wise ones that they are vain." All may be saved by the grace of Christ, but all will not receive the same measure of reward for service rendered. The trial of these partizans is going on continually, and the revelation of character is constantly occurring, and will continue in operation until the end come, when the final award will be unalterably fixed. It is undoubtedly true that there were wicked men in the Corinthian Church, carnal in a terribly worse sense than those referred to in chap. iii. 1-3. But the character of these men and the consequences of their conduct are not

discussed in the first four chapters of this Epistle. We doubt whether there is any reference whatever in these chapters to the incestuous person, although a learned author supposes allusion is made to him in the 17th verse where that author's exposition consigns some one or more to perdition. However, the incestuous sinner repented and was restored to fellowship, and therefore we must hold that the two classes of teachers or leaders are discussed in the iii. chapter, only again to come forward to receive the counsels and encouragements of the ix. and xiii.

Respecting the persons whose case is considered in the iii. chapter, it can scarcely become a question to whom reference is made. They are Christian workers in Corinth, not all of one class certainly, because distinction of reward, that is of gain or loss, would then be manifestly incongruous. The sound, wise-headed workers could not be only Paul or Apollos or Cephas, but others who imitated the self-sacrificing example of these Apostles. Yet if every worker in the Church were guilty of self-seeking and pride, the nature of the argument would not necessarily be changed, nor require a different method of exposition and application. The question here, as elsewhere, is one of reward in present and future enjoyment, and therefore the caution of *take heed* how you build relates to the state of mind in which each goes about the business. The agricultural figure is not expanded in the same way as the architectural, because the farmer or gardener will generally reap according to the measure of his skill and toil, irrespective of motive, and moreover very properly indicates the gradual development of spiritual life. But no sooner does a building project itself before the mind of Paul than the spiritual character of that building as the temple of the Lord is ideally presented.

One plants—another waters, but it is God who giveth increase, according to general and unerring natural law, so that the just and unjust are generally alike rewarded. It is not so when moral actions are in question, as relating to the Church of Jesus Christ—the temple of the Holy Ghost. Every outward act and word may conform to the canon of Holy Scripture, but the principles which underlie action—the motives which stimulate zeal and energy, may be adverse to the “mind of Christ.” The *truth* relating to Christ and the work of redemption may be proclaimed, which the Holy Spirit will sanction by convincing men of sin, and enabling them to trust in Christ for a present salvation, and yet the workman may lose his reward. Paul does not say that party workers could do no good, but he does warn them seriously to consider the risk they run in the matter of recompense. “In this solemn warning,” as Mr. Beet observes, “Paul strikes at the root of the Church parties in Corinth.” These parties, however, constituted the one Church, these resting on the One Foundation. Through the instrumentality of misguided party leaders many would come to the knowledge of the truth and be saved, and many brought out of darkness into marvellous light by Apostolic labour might be seduced to schismatic classes; but the consciousness of pride and vanity in the laborer detracts even in his own mind from the worth of his work, and diminishes his prospect of reward. It is concerning this reward that Paul utters his warning. It is dangerous to work from party motives. Love, supreme love alone must govern the mind and become the guide of all activity. On verses 12–15 Mr. Beet says: “After justifying in verse 11 the limitation of the latter part of verse 10, Paul now takes up and develops his warning. He tells us that he refers to the

materials used ; and mentions two classes—one destructible and the other indestructible, each class containing different kinds of different value." There are certainly "two classes," and the materials mentioned are of things consisting of matter, not spirit. Yet they metaphorically represent not things but principles, of which there are two classes—the wise and the unwise ; those which are used for the glory of Christ alone, and those which are used for Christ from personal and party motives. Persons embodying these principles in action may obtain life through Christ, but they are not alike rewarded. Mr. Beet says (page 67), "Since the matter taught is the material the teacher^s uses, this must be the gold, silver, wood, straw, etc." And again, "The soul-saving truths of the Gospel enter into men's hearts and lives, and produce abiding results. All other teaching will produce only temporary results. We understand, therefore, by the wood and straw whatever does not impart or nourish spiritual life. The three terms suggest the various kinds of such teaching." Now the question affecting the mind of Paul was not that of doctrine, or saving truth. It was rather the spirit or motives by which the teacher was actuated. The three terms, wood, hay and stubble, do not suggest various kinds of teaching, but most likely a variety of teachers in one class or another—some mere partizans—not all influenced by similar motives. It is also, to our minds, an absolute cruelty to doom to perdition any number of persons who did not happen to have been brought to Christ by the men of gold and silver, and who may have been led into party alliances by selfish leaders. The builders with wood and straw are themselves to be saved, "but the great day," says Mr. Beet, "will destroy their work, and thus proclaim its worthlessness." In this judgment we cannot concur,

since it is the workmen alone who are under consideration, and they chiefly as to the measure of their reward, which is even now determined according to the motive character of personal activity. We are told that the warning was suitable "to those who were continuing Paul's work at Corinth, to put into the minds of their hearers, such teaching as would produce enduring results." Rather—the warning was suitable that those who were continuing Paul's work should put into their own minds the grand principles and motives which marked the conduct of the wise master builder who laid the foundation of the Corinthian Church. By such methods of working alone, could they receive the rewards of well-doing. And hence it is that Paul so frequently refers directly or indirectly to his own motives in preaching the Gospel of Christ, as an example to all other preachers and teachers. A fact very distinctly brought out by Mr. Beet in many parts of his Second Epistle. It is this contrast of motives as between himself and the party leaders which distinguishes the argument of the first four chapters of the First Epistle or Mr. Beet's first division, and it is that which directs our judgment in explaining the whole of the iii. chapter.

We shall perhaps be best understood by asking attention to those portions of the ii. and iv. chapters which bear upon and illustrate the Apostle's designs in giving words of warning in the iii. chapter. Taking Mr. Beet's translation of ii. 6: "Wisdom, however, we do speak, among them that are full grown; but wisdom not of this age, nor of the rulers of this age, who are coming to nought." What have we here but the assurance that the spirit which governs the age of which he speaks, and the rulers of the age, is a spirit doomed to overthrow. That spirit led to the Crucifixion of Christ.

The same spirit prevailing in the Corinthian Church had the same tendency, that of injury or injustice to Christ. "For whereas there is among you emulation and strife, are ye not fleshly and walk as men?" That is the men of this age—"the soul-governed man who does not receive the things of the Spirit of God." It is remarkable that in this portion of the argument Paul (perhaps from memory) cites the language of Isaiah lxiv. 4. In referring to it, Mr. Beet properly begins the quotation with the 1st verse: O that thou hadst rent heavens, hadst come down, that from Thy face mountains had trembled; like fire-kindling bushes, fire makes the water to boil, to make known thy name to thine enemies; from Thy face nations shall be thrown into confusion; when thou doest terrible things which we expect not. From of old men have not heard, have not listened to, eye has not seen, a God besides thee; he will act for him that waits for him." (Mr. B's. translation.) Yet these unknown things God hath revealed to us through the Spirit, whose work it is to make known the unity of the Godhead, and the unity of the body of Christ—the Church. In the midst of these striking words of prophecy and of Apostolic interpretation, Paul says—"And for us we have the mind of Christ." So then just so far forth as the Corinthians possessed the "mind of Christ," which is the divine spirit, and the soul of Christianity, so far they would be safe. But by the opposite spirit—the worldly-wise spirit—the essence of disunion and the seed of mischief, they were in danger. The power of the Holy Ghost therefore could alone supply that energy necessary for the purification of the heart's motives, and the unification of the Church. Expounding verse 10, Mr. Beet says: "*For the Spirit, etc.*: reason of this, viz., because only the Spirit knows the secrets of God.

Searches: vivid picture of the active intelligence of the spirit. *The deep things, or depths*: the underlying purposes and nature of God," to which we add as they are unfolded in the redemptive work of Christ and the constitution of the Church. On verses 10-14 Mr. Beet says: "Paul will now show, paving the way to an application of the foregoing teaching to the Church parties at Corinth, that this teaching places the wisdom revealed in the Gospel, beyond the reach of men not animated by the spirit." We remark that the "application of the foregoing teaching" extends through the iii. chapter, in which the dangerous tendency of party disintegration is set forth in appropriate metaphors. The temple is a grand ideality; the gold and wood are metaphors or symbols. It is worthy of special remark that in lxiv. of Isaiah from which Paul quotes, we have the element of fire as the symbol of that power by which God will defend and renovate his sanctuary. And that is the very figure of speech which Paul employs when he indicates the spiritual force which alone was necessary to remove the evils existing in the Corinthian Church. When Paul expounds what he knew of the mind of Christ, he there, as always, attributes his knowledge to the Holy Spirit. It is therefore natural that he should assure his readers that the same gracious influence would purge out the old leaven of evil, or remove the "wood, hay and stubble," which are introduced as figures of speech, substances susceptible of consumption by fire.

All this is at variance with the usual interpretation of verses 12-15, and Mr. Beet falls into the perpetuated error. With him, as with others, *the day* is the day "of judgment," and observes "that Paul calls it simply *the day*, reveals the large and definite place it had in his thought." But if in this place he had meant the day of judgment, he would

have written with the *definiteness* which marks his language in the places cited by our author. Of "*fire*" he says "the surest and severest test of the hidden nature of objects subjected to it," which is true, and therefore the gold and silver would be cleared of all dross, as well as utterly removing the substances consumable by fire. On verses 8-14, Mr. Beet says they "reveal different degrees of future blessedness. Conversely Rom. ii. 5. For we have here a man who 'will be saved,' but will not obtain the reward which others will have, and which he might have had." Yet he is saved "*as through fire*," but not in the way indicated by Mr. Beet on page 67. Paul has no building "*wrapped in flames*," and the man is saved conditionally—the condition presupposed. He has yielded to the power of the Holy Spirit, even as Paul himself yielded, and who, with the glowing enthusiasm of supreme love for God and man exclaims, and that after recapitulating his former party zeal and worldly wise confidence, "Howbeit what things were gain to me, these have I counted loss for Christ. Yea, verily, and I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I suffered the loss of all things, etc." (Phil. iii. 6, 7, 8, R.V.) Thus the man saved as through fire, *suffers loss*, willingly or unwillingly—willingly when he yields as Paul did to the power of God in Christ, and surrenders himself and his motives to the searching and cleansing power of the divine fire.

On verse 17, Mr. Beet substitutes the word injure for the R.V. "destroy," and the A.V. "defile—destroy." There is no advantage in thus changing the word. Mr. B. says, "*Injures*: by pulling down (Rom. xiv. 20) or defacing." It does not appear to us that pulling down or defacing is attributed to the party leaders by Paul. They dishonored

the temple by schismatic aims, and thereby injured it, and they would consequently be *injured* — dishonoured. not utterly destroyed. "The context suggests," as Mr. Beet observes, "that Paul refers to those who prompted the Church parties, and to the injury they thus did to the Church." Undoubtedly Paul refers to "those" party zealots, but he has shown to them and to us a way of escape from final perdition. And yet our expositor says "*Will injure* : includes the loss, damage, and destruction, bodily and spiritual, present and future, which comes by the just punishment of *God* to all who pull down or deface what he has set up." We would not by any words of ours diminish the sin and danger of injuring the temple of God. There are many guilty ones we doubt not who, with certain persons spoken of by Isaiah (lxv. 5) are saying "Stand by thyself, come not near to me ; for I am holier than thou." Of whom Jehovah saith "These are a smoke in my nose, a fire that burneth all the day. Behold it is written before me ; I will not keep silence, but will recompense, even recompense into their bosom." They occupy a perilous position. But what we do say is, that Paul in I. Cor. iii. 17 does not teach the doctrine attached to his words by Mr. Beet and many others through past and present times. The "metaphor" may be "well worthy of study," but as there are no "sudden transitions" in Paul's argument, the dishonoured man is he who suffers loss ; that is, he will not receive the reward he had anticipated ; because he had acted according to the wisdom of men, and not according to the counsel of God. But if by the grace of God any man should repent of wrong-doing and act wisely, he would undoubtedly receive due honour. Of this St. Paul must be supposed to speak in his Second Epistle to his beloved son Timothy, "Now in a great house"

(such as the house of God) "there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour and some unto dishonour. If any man therefore purge himself from these" (things that are of wood and earth) "he shall be a vessel unto honour, sanctified, meet for the Master's use, prepared unto (ready to do) every good work." (II. Tim. ii. 20-21.)

Before passing to the iv. chapter of I. Corinthians, we must call attention to the xii. chapter of Paul's Epistle to the Romans. It is a most remarkable reproduction of the illustrations found in the First Epistle to the Corinthians. Practically they are the same as regards the unity of the Church—the body of Christ, and the identity of authorship cannot be questioned. But the letter to the Romans was written after the letters to the Corinthians. It is therefore not unreasonable to suppose that some peculiarities of expression found in the latter, such as have troubled commentators, may find their solution in the letter to the Romans, and may have been overlooked by not sufficiently considering the chronology of the correspondence. Yet even if the Roman letter had been written before that to the Corinthians, it would be necessary in those who read both, to adopt toward them the same canon of interpretation. To follow a different rule would be unfair toward the author of the Epistles. It is, however, quite evident that the Epistle to the Romans was written after that to the Corinthians, and in the xii. chapter he urges the brethren to live peaceably with all men as far as possible. It might be a difficult matter; all great acts of self-sacrifice are attended with difficulty, not so much as concerns the actor, but rather as it relates to the temper of those with whom we have to do. This is the law of love by which Christians are to govern

themselves. "If thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good." (Verses 20, 21.) The power, therefore, by which evil is to be overcome and good achieved in this life is presented under the emblem of fire in the Epistle to the Romans, and yet the same emblem of power, fire, in the Epistle to the Corinthians is referred by most commentators to the final conflagration, when by fire all the wrongs existing at Corinth will be burnt up. Surely this is a most inconsistent method of interpretation. Is it not quite certain that Paul in writing to Christians indicates that the power of Christian love, whether in Rome or Corinth, would produce the same beneficial effects? At any rate it is becoming in every Christian to make the trial by fire, the fire of perfect love, and thereby if possible overcome evil with good.

On verses 17-21 of the xii. of Romans, Mr. Beet is scarcely consistent with himself. We are recommended by Paul not to avenge ourselves. "Instead" says Mr. Beet "of punishing those who injure us, we must give place for God's anger, and treat them" (our enemies) "with kindness. Paul uses as his own the words of Proverbs xxv. 21." "*Coals of fire*; an eastern metaphor for severe and overwhelming punishment. *Upon his head*: gives vividness to the picture. We cannot punish a man who is doing us harm more severely than by trying to do him good. And this kind of punishment is the most likely to lead him to repentance and salvation." And thus supposed injury is to be met by kindness, which does not sustain the metaphor as suggesting "overwhelming punishment." The metaphor is fire, not of anger but of loving-kindness, and as love begets love, so anger may be subdued and love prevail even in the

heart of the wrong-doer. Wesley and Clarke on this verse have both quoted the poet who paraphrased Proverbs xxv. 21-22, thus :—

“ So artists *melt* the *sullen* ore of *lead*,
By heaping coals of fire upon its head.
In the *kind warmth* the metal learns to *glow*,
And *pure from dross* the silver runs below.”

In the history of a human soul, deliverance from bad temper by the power of love, cannot well be considered an “overwhelming punishment.” *

Directing attention now to the iv. chapter I. Corinthians, we observe again that Mr. Beet includes it from the 6th verse, in his sixth or last section of his first Division of the Epistle. Its relation to the iii. chapter is marked by his heading to the section as follows: “The divisions have arisen from the self-conceit of the Corinthians, who have

* The exposition of Dr. Burwash on Romans xii. 20-21, in his “Handbook of the Epistle of St. Paul,” is not quite in accord with the views above expressed. His remarks are discriminating and judicious, and we have pleasure in presenting them as a note :

“20. *But if thine enemy hunger, feed him; if he thirst, give him drink:*

“The ‘but’ is equivalent to our ‘on the contrary.’ It is not merely negatively but positively opposed to the course forbidden. This precept is likewise in the form of a quotation from Prov. xxv. 21, 22, the quotation extending through the following clauses.

“*For in so doing thou shalt heap coals of fire upon his head:*

“Nothing in the original nor as here quoted by Paul is thus to be taken as describing the spirit in which we are to return good for evil, but as simply stating its result. But what result? Some say a fiercer divine wrath; others, the burning shame and confusion which must at last conquer the evil-doer; others carry this result up to true penitence. But are not all included? If the ‘coals of fire’ work not a truly penitent shame they surely will bring the fiercer burning of divine wrath in an eternal remorse.

“21. *Be not overcome of evil, but overcome evil with good:*

“Wherever our meekness of spirit, our love and Christ-like compassion are displaced by the spirit of wrath, there are we overcome. But the steady, manly maintenance of the Christian spirit of well-doing, of calm, patient love within, and of active beneficence without is the most sublime of all moral victories.” (p. 224.)

forgotten Paul's contrary example. He has sent Timothy to remind them of it." Very good indication of the contents of the chapter as far as it goes, but it does not include the whole purpose of Paul in this portion of his letter. With peculiar tenderness Paul writes as a father to his beloved children. Considering their waywardness, he is heaping coals of fire on their heads, and entreats them to become imitators of his own example. With sublime irony Paul delineates their self-conceit, and contrasts their notions of their own dignity with the privations and indignities he and Apollos had suffered for their sakes—that is for their spiritual welfare. Timothy was authorized to bring these things to their remembrance, and as he (Paul) says "recall to your memory my ways in Christ, according as everywhere, in every church, I teach." Some in Corinth had been, or were, "puffed up" with the vain impression that Paul himself would not, or dare not, appear in Corinth to put the evil doers on their trial or authoritatively purge the Church of its proud boasters and party leaders. Now it cannot be doubted, that this purpose to visit Corinth and fulfil his duty as the Apostolic founder of the Church was clearly in the mind of Paul when he wrote the paragraph of his letter in which is described the trial of the men who were disturbing the peace of the Church by their schismatic operations. It would altogether depend on their conduct after they had considered his views and intentions, as to whether he would come to them with demonstrations of authority "or in love and the spirit of meekness." Of this one thing, Paul was certain, "I shall come to you quickly, if the Lord will. And I shall know, not the word of those that are puffed up, but the power," which Mr. Beet thus explains "ability, given by God, to produce spiritual results in the hearts of men by

means of the Gospel." "When Paul comes he *will know*, not what they say, but what they can do to advance the kingdom of God among men." After defining the kingdom, Mr. Beet says, "Its progress depends, not on man's talk, but on the putting forth, through men, of God's power. Therefore, *not word*, but *power* is the element *in* which it is being set up. And Paul cares, not what the inflated one's say, but for the degree of power which attends them. We have here the only true standard of self-measurement." On this last sentence we observe that it may be accepted as a general statement, but does not define Paul's use of the word "power," which must be understood as relating to his purpose when he should visit them, namely to exercise the power or ability which God had given him, to remedy existing wrongs by their removal, and to verify the principles of his government, as he had taught and enforced them "*everywhere, in every church.*" The formation of parties in the Church was the work of men acting from personal, sinister motives. These parties must be dissolved under authority of Paul and the power of the Holy Ghost. His work is that of unification, not of division. The work of the leaders of faction would thus to them be lost. It was as wood or stubble, to be removed by power and they stripped of the honour claimed by themselves. This view of power is confirmed by Mr. Beet, who says on verse 21, "By inflicting punishment Paul would assert his authority and manifest his power. His usual conduct was the opposite of this. *Spirit of meekness*: the Holy Spirit of whose activity, *meekness* is a characteristic." "It points here to the divine source of that Christian *meekness* which Paul wishes to display at Corinth." "Upon themselves it depended whether his visit be marked by severity or by kindness." Only let it be remembered that Paul's "severity"

is never the severity of human anger, but that of paternal affection.

After receiving tidings through Titus of the effects produced in Corinth by the first letter, Paul writes what we possess as his second letter. In this second Epistle he says "I am ready to come to you." "I fear when I come I shall find you, not such as I would, and should be found of you such as ye would not." (II. Cor. xii. 14, 20.) But again he says, "I am coming to you." (xiii. 1.) For what purpose was he about to visit Corinth? Obviously to try the spirits—to test the characters of members of the Church, chiefly those of prominence. And so, therefore, Paul says respecting this trial, "At the mouth of two witnesses or three shall every word be established," and the truth as to character revealed, and the Church purified as by fire. The whole of the xiii. chap. may be read, and thus the real object of Paul's intended visit, and the spiritual character of his administration of discipline will be discerned. As to the object of his visit, Mr. Beet says: "When Paul comes a Church court will be held; and every charge will be judged, according to the Mosaic law, on the evidence of *two witnesses*, and where available, *of three*." As to his methods of proceeding, they are always marked by disinterested love—the spirit of meekness which was in Christ. The opinions or judgment of the Corinthians respecting himself, was a matter of no consequence to Paul: he would leave himself in the hands of the Supreme Judge, and they would find it to their advantage to judge nothing before the time, but in respect to the Corinthian Church and the condition of its members, judgment must now begin, even with rigid precision. He recommends them to try themselves; it would greatly facilitate his work as an Apostolic judge, if

they would promptly amend their ways ; but under any circumstances he would not neglect his duty, but proceed to trial, even although the more he "loved them, the less he should be loved." Unmoved by prospective diminution of charity on their part, he yet prays with sincerity that they might be made perfect in love.

Now to us it appears strange that all this reasoning and threatening, and determining, can, by any sort of fairness in exegesis, be separated from the description of trial contained in the third chapter. The whole process of action is present to the mind of Paul throughout the first four chapters, which receive additional light from other parts both of the first and second Epistle. Let us read together the portion of the iii. chapter which relates to trial and thereby discern the relation of the whole argument to that occasion.

Paul has said "we have the mind of Christ," and was thereby qualified to judge others by that standard. "As to myself," he says, "according to the grace of God given unto me, as a wise master-builder I laid a foundation, and another builds up. But let each one see *how*" (in what spirit) "he builds up" (or proceeds in his work). "For another foundation no one can lay, beside that which is laid, which is Jesus Christ." Every one accepts the ONE FOUNDATION. It is impossible to lay any other. And as we have said "let each one see *how*," with what motive "he builds up," if any builds up on the foundation, a piece of gold, a piece of silver, costly stones, pieces of wood, hay, straw, each one's work "or method (mood) of working," will become manifest. The differences of material in the figure indicate differences of motive and character, and therefore of profit and loss. "For the day" of my coming among you for trial "will declare it ; because in fire it is revealed." Mr. Beet, whose

translation we have followed, explains this revelation on page 455, where he refers us to I. Cor. iii. 13, and says, "it is a lifting up of a veil to disclose something unknown before, either by an outward and conspicuous event, or by the inward teaching of the Spirit in his ordinary or extraordinary operations." A very proper explanation of the fire. "And each one's work," whether of gold or straw, sound or unsound motives of action, "of what kind it is, the fire itself of truth and love applied by the Holy Spirit to the heart of each," will prove. If any one's work remain which he built up for the glory of Christ alone, and such will remain, he shall receive reward. If anyone's work shall be "burnt up," which he built up only for his own glory or for the benefit of a party, "he shall suffer loss," the loss of position, the loss of reputation—the loss of reward. But "he himself will be saved," will retain his church fellowship because he recognized the one foundation—rested for salvation on Christ alone. "But," he shall be saved "in this way" after trial "as through fire." I now appeal to the whole Church says Paul, "Do you not know that you are God's temple, and the Spirit of God dwells in you? As surely as that is the case, so surely "if anyone injures" or dishonours "the temple of God, him will God," through His Spirit's power, injure or dishonour, by depriving him of reward, "for the temple of God is holy"—sacred—inviolate, "which you are," and therefore your purity must be preserved. "Let no one deceive himself," the day of trial will assuredly come. For it is written "He that lays hold of the wise one's in their craftiness," will make them manifest in that day. "So then let no one exult in men," as they do who build with wood and stubble, but remember that all things and all men are consecrated to the divine service for

your sakes, "all things are yours, and ye are Christ's, and Christ is God's" as the fountain of all honour and permanent reward.

By the foregoing method of interpretation the harmony and consistency of the Apostle's reasonings are made manifest. The usual methods are untenable and inconsistent. Character and motives of action may be ascertained now and here, by proper methods of discipline. The final award will be made by the infallible judge, but that can never be assigned as a reason for non-action on the part of those who have charge in the Church of God. St. Paul writes and acts to produce present results, and his labour was not in vain. It must be our present duty to imitate not only his self-sacrificing example, but also his loving methods of government.

THE NINTH CHAPTER.

In our consideration of Mr. Beet's first Division of St. Paul's letter to the Corinthians, we have seen that he most clearly sets forth the doctrine that good works from Christian motives, originated and directed by the grace of God, are rewardable in proportion to their extent and excellence. That doctrine permeates the Epistle in all those parts where it was necessary and appropriate to state it, or to vindicate it. After Paul has answered many questions submitted to him in a letter from the Corinthians, he proceeds to demonstrate his Apostleship, and the course of conduct he had decided to follow out in the discharge of his duty. To preach the Gospel he was bound by the command of his Master. If from mere obedience to his Master's will he discharged that duty, he would receive a reward, but only that which appertained to enforced servitude. If with service there were combined joy and gladness, there would be

reward over and above that bestowed on heartless servitude. What then would be his reward who not only lovingly preached the Gospel but who in order more effectually to do his work and glorify Christ, abandoned all his rights of maintenance and personal comfort. Then would follow an exceeding great reward, even though the workman might suffer persecution, reproach, and privation. This exceeding great reward was the prize the Apostle set before him in his contest with himself as to right and privilege. Rights he had—they might assert themselves, but he had made up his mind—he had resolved with firm purpose to keep the prize of high reward in view, and run the race he had set before himself, lest by yielding in any degree to his claim of right, he should be castaway or rejected, or counted unworthy of the prize for which he contended. He had no thought of losing his soul, by being cast out of the Kingdom. He was already saved by faith alone in Christ Jesus, and by the exercise of the same faith he would, without doubt, obtain eternal life. But as an Evangelist of Christ's Gospel; as an Apostle, he had set before himself a high prize to be attained, and which could not be reached but by fidelity to his own self-imposed vows of celibacy and poverty.

These are in substance the views expressed in our brief essay on the ix. chapter. Mr. Beet justifies these opinions throughout his commentary on this remarkable portion of Paul's letter, until he comes to the last verse, when there is a falling away from his own expositions, and a statement made of Paul's anticipations, utterly at variance with those expositions. Mr. Beet shows plainly that Paul was under no obligation to do as he did, but concludes that if he did not so do, he would be eternally lost. "*Rejected* : as unworthy of the prize, *i.e.*, lose his soul. For the prize is

eternal life." So writes Mr. Beet in common with others before his day. But they forget that eternal life is the prize of faith alone, whereas St. Paul's prize under consideration consists in superior reward which follows superior service.

It would be necessary to transcribe almost every paragraph in Mr. Beet's Commentary on this chapter if we would fully show his accordance with our exposition of Paul's course of conduct in the particular under consideration. We will, however, quote only what is sufficient to show the drift of the whole. Paul had said "it were good for me to die, or no one else shall make vain my ground of exultation." Verses 16-17 contain, according to our author the "reason for this steadfast purpose, viz., that this is Paul's ground of exultation. *For*, that he merely preached the Gospel, is no ground of special inward elevation and joy. *For necessity, etc.*, proof of this. *For woe, etc.*; explains the necessity which compels him to preach. *Woe*: calamity; in this case, eternal death." We do not so interpret the "woe," but let that pass. "*Reward*: as in iii., 8-14, not necessarily eternal life, (which is God's free gift to all who believe), but the *special reward* to be given to all who do work for Christ." "Paul's preaching is to him no ground of exultation" if undertaken only as a stewardship, "whereas it would be if it had the *moral worth which God will reward*," which "moral worth" Paul's preaching had, because although necessity was laid upon him, yet he could say "of my will I am doing this," therefore "I have a reward," the reward which results from ordinary voluntary service of this kind. Paul then asks, "What then is my reward" for service not demanded of me, "that when preaching the Gospel, I may make the Gospel without cost, in order not to use to the full my right in the Gospel."

This Mr. Beet expounds, "Since the threatened woe deprives the mere fact of my preaching of all merit, what service remains to me which God will reward? Am I shut out from the reward of, etc., (iii., 8-14)." "And the answer must be sought for, and is found, in *that when preaching, etc.*: That Paul, of his own prompting, refuses to use the privilege of maintenance given to him by Christ, is meritorious and will receive reward. His refusal to *use to the full* while *preaching the Gospel, the right* to maintenance, involving as it did much extra toil, and prompted by a belief that he would thus help forward the Gospel, was acceptable to God and will be followed by *reward*. This answer to the question is put in the form of a purpose," (rather the purpose is included in the question) "because the conduct which God will reward is a steadfast purpose directing Paul's conduct." Now whatever may be the significance of the "woe," makes no difference in regard to the purpose, for to that is attached the reward as a prize for which Paul would contend. On further expounding these remarkable sayings of Paul, there are two things which Mr. Beet requires us to consider, and I therefore quote them in full: "Notice that certain actions will receive *reward* because of *their spontaneousness*; and that this is evidently looked upon here as meriting reward. But all our good actions are God's work in us and a gift to us. Even when they spring from our own free choice, they are really a fruit of the Spirit (Gal. v. 22) given to us by God. But they are none the less good actions: and God graciously recognizes His work in us as *meriting reward*."

"Notice Paul's wish to do something beyond that made almost compulsory by his circumstances and by Christ's definite command. Much that is right loses its value and moral influence because other reasons besides loyalty to

Christ move us to do it. The true test of fidelity is our conduct when we have no definite command, and when we can do otherwise without serious and evident consequences. We may well be eager to do that for which there can be no conceivable motive except devotion to Christ."

From the foregoing quotations Mr. Beet makes it quite clear that Paul has in view the attainment of a special prize, the reward of work done respecting which he had "no definite command," or "something beyond that made almost compulsory." Yet we notice from the first of the two paragraphs that "God graciously recognizes His work in us as meriting reward," so that if we do what he commands we shall have some reward, but if we do good work which he does not demand, we shall receive more or a greater reward. This greater reward was Paul's prize. In verse 19 "Paul reminds us that he will *gain* by his voluntary service," which he explains in detail in the succeeding verses, followed by the athletic analogy, "The prize, etc., *but one receives, etc.* : so that it can be obtained only by surpassing all rivals. This thought nerved the athlete to intense exertion. These words are no part of the comparison ; (for they are not true of the Christian race) but are added to depict the intense effort required to gain the prize." That is, of course, to ordinary Christians the prize of salvation, but to Paul it was the prize of special reward for service not specified in the word of Christ. On verse 26 Mr. Beet says, "Paul now speaks of himself alone," and yet the expositor proceeds to make him speak of the "Christian life" in general, which he does not, but states his own case. Mr. Beet puts it thus : "And he presents (Rom. xii. 1,—vi. 19) the captive as a sacrifice to God. Paul's refusal of maintenance and the bodily toil resulting therefrom, and his refusal to eat meat which might

injure a weak brother, were blows against the spiritual power of his own body, and tended to make the body more and more a servant of the spirit within." He does all, let it be remembered, that he may not be "*rejected* : as unworthy of the prize ; *i.e.*, lose his soul. For the prize is eternal life." And thus, as others before him have done, that eternal life " which," Mr. Beet told us, " is God's free gift to all who believe," is confounded with the special prize, which is also God's free gift to all who like Paul work for it, doing over and above what the law requires. So then Paul contends for a special prize, and if he failed in that, he yet, by faith in Christ as his personal Saviour, should receive the crown of life which fadeth not away ; howbeit all crowns are not of equal value. Mr. Beet says " Paul's converts will be his crown in the great day. And, just as the athlete, victorious, but not yet crowned, lies down to rest on the evening after conflict, waiting for the glories of the morning, so Paul. (II. Tim. iv. 7.)" No doubt of it, and Paul will be crowned not only according to the number of his converts, but also because of the heroic self-sacrifice which marked his wonderful career as a missionary of the "glorious Gospel of the Blessed God."

Our author in concluding his account of the athletic contests, presents his readers with a remarkably perspicuous and interesting account of them. For a reason we here give a portion thereof :

"The month in which they (the athletic games) were held, was called the sacred month, and was solemnly announced. And all war between Greek States ceased, under pain of the displeasure of their gods, while the festival lasted. The festivals were attended by immense crowds from all the Greek States, and from even the most distant

colonies. The various states sent embassies, and vied with each other in the splendour of them, and of the gifts they brought. The greatest cities thought themselves honoured by the victory of a citizen. The victor was received home by a triumphal procession, entered the city by a new opening broken for him through the walls, was taken in a chariot to the temple of its guardian deity, and welcomed with songs. In some cases a reward in money was given, and release from taxation. In honour of the successful athlete poems were written, of which we have specimens in the poems of Pindar. A statue of the victor was permitted to be placed, and in many cases was placed, by townsmen or friends, in the sacred grove of the presiding deity. An avenue of these statues, shadowed by an avenue of pine trees, leading up the temple of Poseidon, which stood within 200 yards of the race course at the Isthmus of Corinth, is mentioned by Pausanias, bk. ii. 1, 7. Close by this temple with its avenue of statues Paul probably passed on his way from Athens to Corinth."

Now we have no doubt Paul was perfectly acquainted with all these exciting scenes and manifestations of honourable distinction. It can scarcely be a matter of doubt that he not only saw the statues on his way to Corinth, but that he had witnessed the splendour of display shown to victors in the races. His own style in this First Epistle to the Corinthians would indicate at least that he wrote from personal observation. But he looked with dignified contempt on the pitiful, corruptible crown "bestowed as a compensation for so much physical toil and arduous preparation. He seems to say 'I also toil and labour for a reward, a prize, but it is "incorruptible."' They may erect their statues in honour of the victorious, but these shall perish by the hand

of time, whereas the statue of precious souls gathered through my instrumentality will survive all time and display its beauty through endless ages. Yet the outward aspect of the temporal triumphs of the victor gave colour to the spiritual prospects of glory and honour for which Paul resolved to contend, and in which all faithful contestants in the Christian race may share, according to the measure of their worth.

It cannot therefore be the occasion of wonder that the Second Epistle to the Corinthians should contain a confirmation of these views of Apostolic anticipations. Writing to the same people and imbued with strong emotion respecting the result of arduous toil and painful present privations, he describes his feeling in language which has not yet found its equivalent in any of our English translations. We refer to those portions of the Second Epistle found in the conclusion of the iv. and the beginning of the v. chapter. After recapitulating his afflictions and perplexities, he "sets forth" as Mr. Beet remarks "the motives which prompt and enable him to speak amid hardships and perils so great." And on verse 10 of the iv. chapter he says: "Having explained the purposes and results of the perils around, Paul now gives the motives which enable him to continue his work in spite of them. He can do this because, led by the Spirit, he believes the promises of God. By faith he knows (verse 14) that God will raise him from the dead in company with his converts; that (v. 1-4) if his present body die, a better one awaits him; that (verses 6-8) death will but remove him to the presence of Christ; and that from Him he will receive *due reward* for his work." Mark here again, "*the motives*," and the "*due reward*." On verse 15 iv. ch. Paul, says Mr. Beet, "believes on sufficient grounds, that which

will come true. Such belief is knowledge." We come now to the climax of Paul's believing assurances of future glorious recompense for all his toil and personal suffering. We quote the Revised Version: "Wherefore we faint not; but though our outward man is decaying, yet the inward man is renewed day by day. For our light affliction which is for the moment, worketh for us more and more exceedingly an eternal weight of glory; while we look not at things which are seen, but at things which are not seen, for the things which are seen are temporal, but the things which are not seen are eternal." Paul then proceeds to say what he knows by faith in respect to future glory. He waits for it—labours for it and is sure of it. As Mr. Beet observes, "In a manner and to an extent passing all comparison Paul's present hardship and peril are producing for him a glory which, by its greatness and endlessness, make them appear light and momentary. He thus heaps word on word to convey a truth passing all human language or thought." And yet it appears to us quite certain that Paul had before his mind the paltry issue of earthly contestants, in the "things seen," as well as the temporary character of his own privations. And he was stimulated to activity and diligence by the grandeur of the prospect before him, respecting which he says: "Wherefore also we make it our aim (we make it a point of honour,—Beet) whether at home or absent, to be well-pleasing unto him"—*i.e.*, to Christ, who will reward every man according to his works. But Paul contended for one of the highest prizes in the gift of Christ. Mr. Beet says very properly, "Entrance into eternal life is God's free gift to all who believe and abide in faith. But the *degree of glory* will be measured by the faithfulness of our service;" and again, "Although salvation is entirely the

free gift of God, each man will receive an exact recompense for his entire conduct." Half a dozen times or more, in almost every page, Mr. Beet expatiates in a manner most profitable, on the *motives* of Paul while carrying forward the glad tidings. He was so enthusiastic that some might suppose he had "gone out of his mind," and therefore Mr. Beet says, "We can well conceive that Paul's ecstatic visions (xii. 2) his transcendental teaching, which to many would seem absurd, his reckless daring in the face of peril, and his complete rejection of all the motives which rule common men, would lead some to say that he was not in the full possession of his senses. The same has been said in all ages about similar men."

From all these expositions of St. Paul's conduct and motives, we are confirmed in the conviction that the prize for which Paul contended and describes in I. Cor. ix. 24-27, was not eternal life, but as that would bring with it the more abundant rewards of unprecedented self-sacrifice. His deep and earnest anxiety manifest through all his toil, was that he might win the prize, and in that behalf obtain the approval of Jesus Christ, for whom and for whose cause he suffered the loss of all that others thought it gain to keep.

Almost every commentator on this Epistle justifies his interpretation of St. Paul's contest for salvation by a reference to the contents of the x. chapter, in which the Corinthians are warned of their danger, by the terrible example of suffering and death which befel the ancient people because of their transgressions. On verse 1, Meyer observes, "Paul had already, in ix. 26, 'set himself before his readers as an example of *self-conquest*,' he now *justifies* his special enforcement of this duty by the warning example of the fathers." Paul certainly may be considered as presenting

an example worthy of imitation ; but what he says concerning his own conduct relates entirely to himself, and the prize for which he ran—a race, on a course marked by himself, for himself. Fausett, in the Portable Commentary, remarks on verse 1: “FOR, thus the connection with the foregoing chapter is expressed. Ye need to exercise self-denying watchfulness notwithstanding all your privileges, lest ye be cast-aways. For, the Israelites notwithstanding all their privileges, were most of them cast-aways through want of it.” Thus Paul’s special effort to obtain a special prize is made parallel to the effort which the fathers of Israel should have made to enter upon the promised Canaan. The parallel, however, is only in this, that in each case lawful exertion was a binding duty. The prizes were not alike even though Canaan may be made typical of the heavenly inheritance. We have therefore before us simply, the *needful exertion* required in each case, without any reference to the final result of the exertion. Whedon, introducing his notes on this x. chapter, observes: “The picture of the Grecian games closing the last chapter (verses 24–27) and this picture of the wilderness history of Israel (verses 1–13) are beautiful counterparts of each other, etc.” “From all this parallelism the reason will appear why we consider this paragraph as a continuance of Paul’s response in regard to his own Apostolicity, yet now including his Corinthian brethren as typified with himself. The race from the starting point to the goal, and the pilgrimage from Egypt to Canaan, each furnishes an image of our transit through and from earth to heaven.” Thus Whedon (as others) is unmindful of the Saviour’s teaching in reference to differences of reward, and does not perceive that Paul’s case has special peculiarities which the whole ix. chapter is intended to show.

When Paul says to the Corinthians "so run that ye may obtain," he does not separate himself from them as a runner, but it is to them especially the warning of the fallen Israelites is set forth, and the parallel as to final results can only be, "as you may not gain eternal life without running lawfully, so I run on a course not prescribed by law; and I continue so to run that I may not lose the prize in view."

Turning our attention now to Mr. Beet's Commentary, we read as an introduction to his notes on chapter x.: "In ch. viii. Paul introduced the matter of food offered to idols; and warned his readers not to eat that which might destroy their brethren. This warning he supported in viii. 13 by his own example. This example he strengthened in ch. ix. by expounding his rights in the Gospel, and his conduct; and concluded by saying that he submits to all kinds of bodily privation lest he should himself be lost. Already he has told his readers (ix. 24) that they, like himself, are striving for a prize. And he now supports the warning implied in verse 27, by reminding them that whereas all who left Egypt were professed followers of God (x. 1-4), yet most of them never reached Canaan (verses 5-10). These things were designed to be a warning for us (verses 11, 12) and God has provided for us a way of escape (verse 13)."

Dr. Whedon has carefully remarked that Paul "has regard to his own Apostolicity," a matter of very great importance. Mr. Beet does not lose sight of it in his notes on the ix. chapter, but he now and in many other parts of his commentary, ignores the difference there must needs be between Paul and the Corinthians generally, as well as the Israelites generally, in reference to the prize for which each has a divine promise. These Israelites and Corinthians had to follow a line of conduct described for them. It might

or might not involve suffering and privation, but as for Paul he had bound himself for Christ's sake, and for the salvation of others, to a course of procedure, which was necessarily attended with pain and privation, equivalent to the bruising of his body. And this, not "lest he himself should be lost," as Mr. Beet observes, and against which our conscience revolts, but lest he should "lose" the special prize, which Christ had revealed to him, when "he was caught up into Paradise, and heard unspeakable words." A glorious vision which stimulated Paul to more than ordinary exertion for a more than ordinary reward.

And further, no writer in exposition of Paul's conduct has shown more clearly than Mr. Beet the speciality of its characteristics. The duties he imposed upon himself were beyond the requirements of the ordinary Christian or even ministerial life. Mr. Beet appears to feel this when he is expounding verses 24-27 before referred to. He says: "*But one receives, etc.* ; so that it can be obtained only by surpassing all rivals. This thought nerved the athlete to intense exertion. These words are no part of the comparison ; (for they are not true of the Christian race), but are added to depict the intense effort required to gain the prize. *In this way* ; like racers. *You are running* ; asserts that the racer is a pattern of the Christian. These words remind the readers that, although this metaphor is introduced professedly to expound Paul's own conduct, it is really an example for them. *That you may obtain* ; expounds *in this way*, and directs attention to the one essential point of comparison. Like a racer, you are aiming at a prize to be obtained only by victory." Every line of this quotation contains a verification of our exposition. Verse 24, although the simile is there introduced, contains a statement which

is "not true of the Christian race." The simile is introduced with special reference to the Corinthians, and then is continued with exclusive reference to himself and his prize. The application of the similitude to the Corinthians exclusively is resumed in the x. chapter, and of that application must be interpreted. Paul might forfeit his prize, but they to whom he wrote might lose life itself, and become vessels of wrath fitted for destruction. It is true he uses the plural when he says "let us not tempt the Lord, etc.," but that is not unusual with Paul. Yet when he comes to the conclusion—or the application of his illustrations—he does not use the plural, and the entire structure of the 12th and 13th verses clearly shows that the fatal examples cited were not needed for himself, but were especially necessary for his readers, some of whom were in danger from actual gross sin, of losing their souls. Can anyone imagine Paul thought himself in danger from the idolatry—the fornication—the murmuring, because of which the Israelites suffered punishment, and of which the Corinthians were more or less guilty. It cannot be. It was not so. Gross injustice is inflicted on the character of the pure-minded Apostle by so flagrant a supposition. Mr. Beet says (p. 163) "How needful at Corinth was this second warning, we learn from v. 1, 2 Cor. xii. 21." But it is not possible for Mr. Beet to suppose the warning necessary for St. Paul. He has done as much as any author we know of to exalt the character of St. Paul, and yet on concluding section 17, page 165, he says: "The word 'rejected' ix. 27, supported as it is by examples of those who never entered Canaan, can refer only to rejection from heaven.* And Paul must have thought this possible in his own case; or the motive given in ix. 27 would be

* DID THE VAST MASS OF PEOPLE WHO NEVER ENTERED CANAAN, GO DOWN TO HELL?

utterly unreal." On which we observe that neither is the "motive," nor the "examples" "unreal." But the prize the Israelites might have obtained, and the prize for which the Corinthians were exhorted to run, was not the prize for which Paul entered on and continued his heroic career. With all faithful souls Paul would gain the crown of life ; but in addition to possession of the inheritance, Paul contended for a position of glory, nigh unto the immediate presence of that ever blessed Saviour, who had revealed to him the glorious majesty of His Person, more than to any other living man. From that high place in the ranks of the most worthy, he resolved not to be castaway. He would win his prize at any cost. To use again the words of Mr. Beet, "Just as the athlete, victorious—victorious but not yet crowned—lay down to rest on the evening after conflict, waiting for the glories of the morrow : so Paul." (Tim. ii. 7.) So all that love his appearing, each in his own order, rewarded according to his works.

THE 12TH AND 13TH CHAPTERS.

In our essay on the xiii. chapter, we have expressed the opinion that the subject of that remarkable delineation of the power and influence of love commences with the 27th verse of the xii. chapter. That is the logical and therefore reasonable division of the subject to which the Apostle directs the attention of his readers. Since the paragraphs referred to were written, several authorities have been consulted with a view to ascertain how far their opinions may be regarded as confirming or condemning our own. The results of careful investigation follow :

On verse 27th Bengel says *ἐκ μέρους, in part (in particular)*. He (Paul) adds this, because the Corinthians were

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not the sole constituents of the body of Christ and His members, (ch. xiv. 36)." Now as ἐκ μέρους never means "in part" or "in particular," it cannot be that Paul uses the phrase for the reason assigned by Bengel. It might be necessary for the Apostle to tell the Corinthians that they were not the sole constituents of the body of Christ, but in his argument they are considered a complete body in themselves, and are so defined "And ye are the body of Christ," but he adds, ye have become divided into parties, having no proper sympathy with each other.

On verse 27, Bloomfield says: "The Apostle now *applies* this apt similitude to the case he intended to illustrate; *q.d.*, 'what I have been saying holds good of you.'" It is therefore clear that the 27th verse as an application of the simile, is the commencement of a topic applicable to the condition of the Corinthian Church, which, by its schismatic conduct, did not answer to the description of function and sympathy which ought to distinguish the members of the Church of God. Ideally, they were united—practically they were separated; the body of Christ was deformed by schism. "What he (Paul) had been describing, did 'nor' hold good of them, and he was about to show 'the way' of recovery from their wasteful and ruinous infirmity."

Mr. Fawcett, in the "Portable Commentary," on verse 27 says: "Members in particular, *i. e.*, severally members of it. Each church is in miniature what the whole aggregate of Churches is collectively, the body of Christ; and its individual components are members, every one in his assigned place." Which is only a general truism, and forms no part of St. Paul's intention in this connection.

On verse 27, Mr. Benson says, "This is the application of the foregoing allegory," and he might therefore have

said: And also a beginning of the argument concerning Christian charity as the infallible test of worth and the remedy for church feebleness. Respecting the "application" however, Mr. Benson quotes Macknight, who observes: "What he had said concerning the order, the situation, and the offices of the members of the human body, the union which subsists among them, and the care which they have of each other, and concerning the perniciousness of dissensions among its members, was all applicable to the members of the Church of Christ. They were therefore to attend to the things he had written, that there might be no envy among them, nor discontent, nor arrogant preferring of themselves among others, but that in peace and love they might all promote each other's happiness." A tolerably clear view of what the Apostle meant in the words of the 27th and following verses, and a confirmation of the opinion we have expressed, that it is the proper place of division, in the argument which pervades the xii., xiii. and xiv. chapters.

Dr. Whedon on verse 27, is unusually brief: "*Now ye, the Corinthian Church, are the literal of this body, being as ye are the body of Christ.*" Whedon takes no notice whatever of the second clause of the verse. It was evidently an embarrassment to him, but he affords no clue to his thoughts.

Inasmuch as Meyer gives an extensive note on this verse, and touches several points of importance, it may be necessary to quote the whole that his exegesis may be fairly understood. It will, however, be seen at the start that his opinion is concurrent with others already given; that verse 27 is the suitable dividing line of the Pauline argument, and therefore verifies that part of our exposition.

"Verse 27. Application of all that is said of the

human body (verses 14-26) to his readers: *now ye are* (in order now to apply to *you* what has been hitherto said, you then are) *the body of Christ and members proportionately.*" It is indeed an application, but "members proportionately," is neither a translation nor an exposition of *μέλη ἐκ μέρους*. Yet Meyer proceeds thus: "In each Christian Church the (ideal) body of Christ presents itself, as in each is presented the (ideal) temple of God; but each Church is not a separate body of Christ; hence just as with the idea of the temple (see on iii. 16), we must keep entirely away from us the idea of plurality, as if the churches were *σώματα Χριστοῦ*, and understand *σῶμα Χριστοῦ*, not as a *body*, but as body of Christ, the expression without the article being qualitative." On which we observe, that the anarthrous expression makes no difference as to the meaning of Paul. Granted that it is qualitative, it properly designates the body to whom the Apostle addressed his letter. Each church may be, and is considered as a body, and the aggregate of all churches constitute a body also. Such is the uniform teaching of the New Testament. Even the church in the house of Prisca and Priscilla was a body to be saluted. It is therefore abundantly evident that Paul confines his thoughts to the body of Christ in Corinth, and is not now laying down the principle of universal compactness as relates to all churches, but deals exclusively with local matters affecting the Corinthian Church. His arguments may be properly applied to all the churches separately, and to the universal church, but that is our business, inasmuch as "no prophecy, (or teaching) of Scripture is of any private interpretation," but has for its ultimate design the instruction of mankind.

Meyer proceeds thus: "Now if the church, as a whole, is Christ's *body*, then the individuals in it are Christ's *mem-*

bers (I. Cor. vi. 15), but this *not without distinction*, as if everyone could be any member; but *ἐκ μέρους*, according to parts, according as each one respectively has his own definite part in the body of Christ, consequently his special place and function which have fallen to him *pro parte* in the collective organism of the Church." Now all this Paul has defined in the foregoing part of the chapter by his ideal description of the body as it should be, and is not repeating himself, but as we are told by Meyer and others, begins with the 27th verse his application of the illustration by showing the Corinthians that they were not as they ought to be, but had become separated into parts or parties, and had no mutual sympathy and affection. They could not be an harmonious body without the spirit of Love, which is the Spirit of God, for as the body without the spirit is dead, so were they lacking life and coherence, because they were divided and damaged by contentions and strifes.

Let us again take up the thread of Meyer's reasoning. He says: "*ἐκ* betokens the accompanying circumstance of the fact (Bernardy p. 230); the expression, however, does not stand here as in xiii. 9, 10, 12, in contrast to that which is *perfect* (Hofmans), but as the context shows, in contrast to the united *whole*." Meyer has just said "*ἐκ μέρους according to parts*," and would justify that false translation or exposition, by saying that "*ἐκ* betokens the accompanying circumstance of the fact." Now the preposition "betokens," a fact, the cause of Paul's tribulation. It governs the genitive, and *μέρους* is not plural, but the genitive singular, both indicative of cause, and in this connection "betokens" the cause of trouble in Corinth which occasioned the writing of the Epistle, and governed the construction of Paul's reasonings by which he designed to effect a remedy. Moreover,

the phrase and preposition in verse 27 does stand there, precisely for the same reason that they are found in xiii. 9, 10, 12—namely, “in contrast to that which is perfect,” and because they were deficient in charity toward one another in consequence of faction, and that condition of the church must needs be changed. The whole being designed at that time for the benefit of the Corinthian Church alone. In the conclusion of his notes on the 27th verse, Meyer repudiates the idea of Chrysostom, who held “that the Corinthian Church was thereby designated as part of the Church universal,” and very justly observes “but a glance at other churches was entirely alien from the Apostle’s purpose here.” Certainly Paul regarded the Corinthian *members* on the whole as one church, but they had acted as though each party was a church independent, and they had thereby imperilled their stability and diminished their power.

It thus appears certain that verse 27 is not to be considered as continuing the illustration of the first part of the chapter, but is its application, and therefore according to our contention, is the commencement of a special and most important branch of Paul’s magnificent argument, which includes chapters xii., xiii. and xiv.

Before taking up Mr. Beet’s views in reference to the xii. 27, we thought it advisable to state what other authors had written or suggested on the division of the Epistle as probably beginning with that verse. Several things already said may make it unnecessary to enlarge on some points brought out or neglected by Mr. Beet. We shall have occasion to criticise a good deal of what he has written on the xiii. chapter, and by himself show the weakness and illogical character of his exegesis. We do this with profound deference and the highest respect for Mr. Beet as a living

author, as well as with a most sincere conviction of his superior attainments and abilities.

Turning then to page 233, we come to verse 27 now specially under consideration. Mr. Beet says of it: "Sudden transition of the human body, to which our attention has been for a time exclusively directed, to Paul's readers, to remind them that, as proved in verse 13, a human body is a picture of their relation to Christ and to each other. *Part with part*: each having only a part, needing to be supplemented by the other parts." On which we observe first, that the "transition" "to Paul's readers" is not "sudden," except that it is a "transition," and therefore is a new and appropriate branch of the subject in hand, bearing on the condition and aspects of the Corinthian Church. The first part of the verse is a picture of their relation to Christ, and the second part is a picture of their relation "to each other," as connected with the party divisions, against which Paul remonstrates throughout the Epistle. And especially here as an introduction to his description of the superlative and never failing influence of divine love, which is Christ in the spirit. "*Part with part*," is not admissible as a translation of *μέλη ἐκ μέρους*, and is less agreeable in sense than "in particular," or "partitively," or "in part," as Mr. Beet gives it in the xiii. chapter. By the transition Paul brings home the charge of schism which ought not to exist in the body. Of the first portion of the 27th verse Paul seems to say, "For, just as the body is one and has many members, and all the members of the body, though they are many, are one body, so also is Christ." But in the second part of the verse he says "ye are members of party—divided." "Is Christ divided?" That is the question he asks in the first chapter of the Epistle. It is a key of inter-

pretation hanging at the vestibule of his argumentative structure. It unlocks the mystery of this "sudden transition"—ye are divided. The men in whom some of you boast, whose names you have inscribed on your party banners, were not "crucified for you"—they are not the sources of your spiritual life; but the blood of Jesus Christ which cleanseth from all sin, is your life. Separated from him into divided parties you are weak and feeble and unsympathetic. "For indeed in one Spirit we all were baptized into one body" (ver. 13); yes, "God has mixed the body together," (ver. 24), "that there may be no division in the body." But ye are "members of party," contrary to the purpose of God and your own welfare.

It is to us beyond doubt that with the 27th verse Paul resumes his remonstrance and condemnation of parties, and therefore in the 28th verse he shows that God had "indeed" placed in the Church—"first Apostles, secondarily prophets," according to his own will and for the due ordering of ecclesiastical affairs. Mr. Beet says (p. 224) "the words *God put* direct attention, not to an official position, but to a divinely given capacity for Church work." Now, the point Paul makes, is not that the powers were in the Church, but that "*God put the powers in the Church*," and not the *men* in whom the Corinthians boasted, so that their possession from God was a reason for unity and not for schism. As regarded gifted persons, God's distribution of powers was a reason for humility and charity, for to such he has said "What hast thou which thou didst not receive? But if thou didst receive it, why dost thou exult as though not having received it?" (Ch. iv. 7.) The vigorous, enthusiastic interrogations which follow are reproof in their tone; condemnatory of pride and self-conceit. On verses 29-30 Mr. Beet says:—

"By question after question Paul compels his readers to acknowledge how many capacities for usefulness each of them lacks, and how much they need their own powers to be supplemented, as in a human body, by others." An exposition confirmatory of the opinion we have expressed respecting this division of St. Paul's argument, as being introductory of the xiii. chapter. So also is the following from page 225 : "An allotment of various gifts to various men is by the thoughtful care of God, and is needful for the welfare of the Church. All the members have capacities of usefulness ; and all need to be supplemented by others. The human body is, therefore, both a picture of our relation to each other, and a pattern for our treatment of others. So far as a church imitates the action of a healthy human body, it attains its ideal and realizes the purpose of God. For then the endowment of each becomes an enrichment to the whole, and the Church becomes the noblest embodiment of what is found in all God's works, viz : Harmony amid infinite Variety." Be it remembered that a "healthy" Christian "body" is endowed with the divine love of Jesus, which produces "Harmony," and sanctifies "Variety." It is then no surprise of "sudden transition" which dictated the xiii. chapter, beginning as it evidently does begin, with the 27th verse of ch. xii. *That* is the necessary relation of cause and consequence—it is the perfection of Apostolical logic—without it the letter would be shorn of beauty and strength.

Of Mr. Beet's exposition of the first seven verses of the xiii. chapter we can speak only in terms of admiration. His summary is brief, but complete. "This better 'way' Paul begins to point out by asserting abruptly and solemnly that even a combination of the most highly prized gifts,

each in its own degree, is worthless apart from love, (verses 1-3). The worth of love, he shows by describing its various manifestations in human conduct, (verses 4-7)." We cannot omit giving Mr. Beet's definition of the sovereign word of this chapter, p. 229: "The word rendered *love* is unknown, as its significance was unknown in classic literature. In a few places, oftener of things than men, its cognate verb is found. In the LXX., the verb is frequent, the substantive very rare. This word has the unique honour of being the only substantive noting a moral attribute which is predicated, simply and without explanation or limitation, of God Himself: for God is LOVE. Paul here teaches that this unique attribute of God is also the one moral quality which is itself all we need to be. All this was obscured by the old rendering *charity*, which cannot be predicated of God, and has no corresponding verb, and conveys to most Englishmen a sense quite different from that intended by Paul. Unfortunately, the word *love* has with us lower associations from which the Greek word is quite free. But it is our best rendering." On the words *nothing profited*, our author gives a beautiful exposition, in perfect accord with the Apostle's view of reward elsewhere expressed: "*Nothing profited*: no reward from God, (Matt. vi. 1). By these extreme cases Paul makes us feel that actions have no intrinsic value, that their work, both as manifestations of character and as spiritual gain to the actor, depends entirely upon their motive, and that the one motive essential to reward is love." Pity it is that commentators do not seem to have thought sufficiently of these unquestionable principles when expounding the iii. and ix. chapters of St. Paul's I. Epistle to the Corinthians.

We must needs quote one other paragraph from Mr.

Beet. It will not only show his general grasp of Apostolic thought, but the sublime appropriateness of Paul's illustrations to the condition of things, and the tempers of the men for whose benefit the Epistle was written. "The assertions of verses 1-3, receive, if not complete proof, yet considerable support from the delineation of character therein contained. For absence of love implies selfishness; it may be an intelligent and respectable, or even spiritual, selfishness. But a selfish man, even though used by the Spirit as a medium of wonderful utterances, is morally no better than a trumpet giving forth an inarticulate sound. Nor does his knowledge or liberality ever command respect. For the one is used to advance, and the other is prompted by unworthy purposes." And again: "Verses 4-7 define clearly Paul's use in ch. xiii. of the word *love*. It is a principle of action prompting us to use our powers and opportunities for the good of others, and to draw them to us that we may share and thus remove their sorrow, and that they may share our good. This principle appears, more or less intelligent, in all true human love. It is the mainspring of the entire activity of God, and so far as it rules our conduct are we like God. Of this principle, these verses are the strongest recommendation. For the man in whom these traits of character meet, commends, even though he have no special gifts, our highest respect. And all these traits of character are a natural outworking of the one principle of love. For a lack of any one of them proves that love is deficient. This practical picture of love also makes us feel by contrast the worthlessness of the character described in verses 1-3." As also we may add, in a part of chapter iii.

By the foregoing admirable and valuable quotations the way is prepared wherein to show the strangely inadequate

and inappropriate exposition of verses 8-13. By so much as Mr. Beet is superior to a multitude of commentators, by so much and more is it (to us at least) matter of profound sorrow that he should have followed his predecessors in his exposition of this part of chap. xiii. Of his translation of chap. xii, 27 we have already spoken, and therefore need not repeat what we have said concerning "in part." As shown in our essay on chap. xiii., it is not a translation which can be sustained by any authority, even though it has been adopted by the best scholars of many centuries. All these seem to have been in the bondage of misinterpretation and could only justify opinion by mistranslation. Referring to II. Cor. iv. 14, Mr. Beet says: "This is one of the many passages in which the difference of the Greek and English tenses compels the translator to become also an expositor." But in the case of I. Cor. xiii. 9, 10, 12, the translator has yielded to the embrace of the expositor, and that where "Greek and English tenses" or cases forbid the unhappy or incompatible alliance.

Let us now survey the annotations of Mr. Beet on verses 8-12. "*Will come to nought* : become inoperative, cease to produce results. Same word in i. 28 ; see also Rom. iii. 3. *Knowledge* : *i. e.*, the special gift of knowledge, (v. 2, xii. 8). Notice that the gift of *tongues will cease* absolutely, when the tongue is silent in death ; the gifts of *prophecy* and *knowledge* will cease practically. Of this last assertion verses 9, 10 are a proof. That tongues will cease, needs no proof. *In part* : in contrast to *the fully developed*. Our knowledge now embraces only fragments. This is true universally, but refers here to the special gift of knowledge. *In part we prophesy* : we announce under the special influence of the Spirit only a part

of the truth. *The fully developed*: the complete or full grown, in contrast to the fragmentary. (See note, ii. 6.) Verse 10 states a universal principle; but refers specially to verse 9. It proves *will come to nought* in v. 8. *Knowledge* and *prophecy* are but torches giving amid general darkness a partial light. Therefore when dawns the Eternal Day they will become useless. They who now know most and speak most fluently will then have no advantage over others."

All or most of the quotation bears a likeness to the current expositions of past times. When they have reached the 9 and 10 verses there is a complete forgetfulness of the circumstances and characteristics of Paul's readers, and an entire abnegation of the expressed purpose of his writing. There is, moreover, a rigid severance of the xiii. chapter into two parts. The members of the Corinthian Church were rent and torn into pieces by factious leaders, and the Apostle designs to effect a change by describing and enforcing a more excellent way, "a surpassingly good way." All their gifts and excellencies had been rendered valueless as to any reward, because used from party motives, and there was only one sure remedy—a revival of religion in the soul—a baptism of the Spirit of Christ—LOVE. Accepting this view of the relative position of writer and reader—of the Apostle and the Corinthians, then we affirm that the annotations have no relevancy—they introduce topics which were not in the mind of the letter-writer, and which, if true, as topics, would not be likely to affect the heart and change the life of proud and vain professors. "When the tongue is silent in death" speech will cease, but can it be supposed that Paul would, under the circumstances, utter so common a sentiment, when his purpose was to produce action in *a way of life*. The shortness of human life moves some men

to avail themselves of every opportunity to do good, but it is the Christian man who, beyond all minor motives, is constrained by love for Christ and souls to work while it is called day. This was the motive which set Paul on fire, and that motive he urges on his readers. And again it is admitted that "our knowledge now embraces only fragments," but that statement could not seriously affect the Corinthians, and the Church on earth or in Corinth would not be likely to excel in moral strength or courage by an exposure of comparative ignorance. "*In part we prophesy*: we announce under the special influence of the Spirit only a part of the truth." That cannot be what Paul meant to say, for indeed he announced and taught others to declare *all the truth* necessary for salvation. "Knowledge and prophecy are but torches giving amid general darkness a partial light," but we are not prepared to say, because there is no authority for saying "Therefore, when dawns the Eternal Day they will become useless. We rather suppose that what we know here of the truth, will be of considerable benefit to us hereafter; neither can we admit as an infallible opinion, that "they who know most and speak most fluently will then have no advantage over others." All this speculation attributed to Paul is wide of the mark. He had nobler objects in view. He contrasts not our ignorance here with our knowledge hereafter, but he does contrast a low state of religion in Corinth or elsewhere, with the glorious effects which will become prevalent when perfect love works the perfect cure of discord. For "when that which is perfect is come then that which is of party shall be done away," or "*will—come—to—nought.*"

Mr. Beet's exposition of verse 11 naturally corresponds with his views of verses 9 and 10, and therefore they are

equally incorrect, and miss the point of illustration. This has been explained in our essay, and we shall avoid repetition further than to affirm that Paul "formed conceptions," and "drew inferences," upon which he acted, when he was an unconverted Jew. That was to him a state of childhood, but, as he says "when I became a man, or now that I am become, 'have set aside.' [The Greek perfects assert the permanence of the change from childhood to manhood, and the permanent dismissal of childish things.] *I—made—as—nought*, as in verses 8, 10, laid aside as useless the toys or school-books which once I prized and used." Say rather that when he became a man—in Christ—partaking of the Spirit of Christ, "he made as nought the things of party as utterly inconsistent with the "Love" which "never falls"—never "loses its position of dignity, by ceasing to be an active principle ever working out fresh results," of "glory to God in the highest, peace on earth and good-will to man," never falls short of its reward. It is quite true, as Mr. Beet observes, that "the things of eternity are much more completely above and beyond our present thought than are the things of manhood to a child," but strictly speaking "the things of eternity" were not in the mind of Paul, as contrasted with the things of time, but what he did contrast was the state of things in Corinth at the time he wrote with the state producible by "*fully developed*" love. And we very much doubt the statement with which Mr. Beet's paragraph concludes, "the mature knowledge of mankind makes school-books, etc., quite useless," for in deed and truth the grammar and the lexicon are useful to any man to the end of his days. We will add to this part of our criticism that Mr. Beet cannot object to our opinion respecting Paul referring to his former life as a state of childhood, because he very properly

observes when expounding chap. iv. 6 that the word *transferred* casts light upon the factions at Corinth. It tells us that while speaking of himself and Apollos, Paul was really referring to others." So therefore, when in chap. xiii. 11 he speaks of his own childhood, he is "really referring to others," whom he had already described as "babes in Christ" (ch. iii. 1). And so in the exposition of I. Cor. xi. 31, Mr. Beet says, "Paul puts himself by courtesy among the sick and weak ones." To us it is quite evident that Paul was equally courteous when he wrote the xiii. chapter.

Referring now to Mr. Beet's commentaries on the 12th verse, it is much to be regretted that he, like many others, should write as though St. Paul was dealing in generalities. The same may be said in regard to what is ascribed to him when they professedly explain the 9th and 10th verses. They may be thought of as sublimities when thus writing, but even the sublime realities of eternity become generalities when they are diversions from the matter in hand: which they are in the discussion before us. Paul does not introduce his mirror to show us eternal things, and he did not intend to intimate that "our knowledge of eternity comes through the Gospel, which is, compared with the full light of eternity, a riddle difficult to solve; in other words, *we now see through a mirror*." Paul did not thus depreciate the Gospel, and he could not as if for that purpose suggest a defective mirror. Paul was portraying existing facts as affecting Corinthian experience. The powers of vision were diminished by reason of childish preferences and purposes. The imperfection of spiritual vision could only be remedied by the power of divine love. "Blessed are the pure in heart for they shall see God," as the God of love. "*Now*" that is "as things actually are," they could see only dimly,

for they were not united in heart and Godly sympathy, but when they attained the higher state of Christian excellence which Paul describes as the all perfect way, then would they see clearly as face to face, loving and being loved; then would they know each other as known by each other; the true Christian character being evidenced by mutual love and holy zeal for the glory of God.

The practical observations with which Mr. Beet concludes his notes may be accepted as general reasons for good conduct, but they cannot be accepted as an explanation of anything St. Paul has said in the xiii. chapter. "Knowledge and prophecy have only a passing value," but Paul's doctrine is that they are "nothing," of no value as of reward to the possessor, without love. Mr. Beet says "The gifts of tongues will evidently cease soon in the silence of death,"—a mere truism: but Paul's teaching is more precise, and his argument more telling. The gifts of tongues were "nothing"—deprived of value because they were not used in love. The mirror in the soul was darkened—the light of perfect love was obstructed, and the vision of God—the all-absorbing—all-embracing love of the Divine Father revealed through the Incarnation of the Divine Son, was perceived imperfectly, even as an enigma.

Respecting Paul's "mirror," it is necessary to be more explicit. The current of thought respecting this metaphor has been uniform, or nearly so, for the centuries past. Most writers accept the notion, that the darkliness of verse 12 was in the mirror, which is true, but they also concur in assuming that the Gospel, or God's revelation of himself in Christ is that mirror, which is not true. St. Paul employs this figure in his Second Epistle to the Corinthians, chap. iv. 18, and we are persuaded that although there are differences

in respect to it, Paul has not changed his mirror. In each place it is the human spiritual faculty of consciousness ; the difference consisting in the varying measure of receptivity accorded to the supernatural light, emanating from the glory-face of Jesus Christ, who is the mirror—reflecting the “express image” of the divine nature—“full of grace and truth.” (John i. 14, Heb. i. 3.)

An ordinary English reader of the New Testament (A. V.), having the word “glass” before him, is sure to think of our modern looking-glass as the object of comparison. As this is constructed with a view to each person looking at himself alone, it is inferred that for such a purpose Paul introduced his mirror. Such is the fact, but not the only fact, and in reference to a metaphor of this antique kind, it is not only necessary that we should know what it is in itself, but we must exercise the greatest caution in its use and application. The metaphor is material or physical, but the subject of it is mental or rather spiritual, and the illustration designed will have its solution in the phenomenon of the human spirit. It is further to be borne in mind that the mirror known to Paul was constructed for the purpose of bringing into view for inspection objects or persons outside of, and other than the beholder’s personality. Mirrors were either concave or convex, consisting of polished metal. In the mind of Paul, the concave mirror was most likely to be present, because in that the converging rays of light proceed from different points of an object and tend toward a single point. Paul’s allusion was not, as the Rev. Richard Watson supposes, to “semi-transparent glass such as that which we see in the ancient glass vases of the Romans,” some of which “have been dug up at Corinth,” but it was a Greek mirror, best known and most extensively used at Corinth. It was

susceptible of considerable lustre and reflecting power, and was therefore a suitable metaphor for the purpose Paul had in view. Its psychological bearing will be discussed hereafter. We now observe that the mirror mentioned in II. Cor. iv. 18 was evidently perfect, and so was that in I. Cor. xiii. 12: the defect was in the seeing eye. St. Paul could not be contrasting it as Mr. Beet suggests, "unfavorably with direct vision in the world to come," inasmuch as "the world to come" was not embraced in his argument, and for this additional reason, that we are not sure of "direct vision," but rather mediatorial. Be that as it may, it is enough to know that the author of the Corinthian Epistles was concerned to elevate the standard of perfection possible of attainment in this world.

That the mirror of I. Cor. xiii. 12 is identical with that of II. Cor. iv. 18, we propose to show more fully by following Mr. Beet in his copious exposition of the latter; from whence also we deduce a justification of our exposition of I. Cor. xiii. chap., and for that reason it will not be improper to make the application as we proceed step by step.

On verses 12-18 Mr. Beet says, Paul "speaks of the rejection of the Gospel by the Jews:" but from this application we should exclude the 18th verse which relates to the power of the Gospel on the clear-visioned believer, whether Jew or Gentile. The rest reveals the cause of hardness and blindness, in that a veil was upon the heart. "*Until to-day:* graphic repetition, fixing attention upon the still unchanged state of Israel." Continuing the comment on verse 15:—"Moses is read: more forceful than 'the reading of the Old Covenant.' Acts xv. 21. In the Book the veiled Lawgiver was still present. *A veil:* not 'the same veil:' for the metaphor is changed, to show that the real hindrance is not

in the book but in *their heart*. The book is veiled, inasmuch as only God can reveal its mysteries. The veil was *upon their heart*, inasmuch as in themselves was the reason why the mysteries were not revealed to them. *Heart*: the seat of the intelligence and the source of action." In like manner *the veil of darkness* was on the heart of those Corinthians who were prejudiced against each other, and "puffed up," so that they could not discern the perfection of Christ and apprehend that measure of love requisite in order to peace and unity. The hindrance was in themselves, the obscurity was in the mirror of their own heart, "the seat of the intelligence and the source of action."

"Verse 18. *But we*: emphatic contrast. From the general principles of verse 17 Paul turns to himself and his readers as exemplifications of it; and places them in express contrast to those whose hearts are still veiled. *All*: marks a blessing common to all believers; for all have the Spirit. *With unveiled face*: from which a veil has been taken away: put forward in conspicuous contrast to the veiled heart (ver. 15) of Israel. *Face*: not 'heart' as in verse 15. For Paul pictures them not as comprehending but as looking. *The glory of the Lord*: denotes a visible and supernatural brightness revealing the presence and grandeur of God; it is here the outshining, through his works and words, of the moral grandeur of Christ; an outshining far more wonderful than any visible brightness. Beholding (reflected) in a mirror: *i.e.*, in the Gospel, where the words and works of Christ are recorded." "And in this glass we behold, not mere abstract moral grandeur, but moral grandeur combined into an *image*, into a picture of a living man, even Jesus. *Behold*: very appropriate for the continued contemplation of Christ as portrayed in the Gospel. *Are being transformed*: gradually,

day by day, as we continue gazing : wonderful result of our contemplation of Christ. *The image* reflected in the Gospel mirror reproduces itself in those who gaze upon it." "*From glory to glory* : the change proceeds *from* the moral splendour reflected in the Gospel, and results in splendour imparted to us." "As from the Lord of the Spirit : the result produced by the image of Christ in those who contemplate it corresponds with the dignity of Christ as the Master who sends forth the Spirit." "Similarly, in photography the silent and mysterious power of the light stamps (leaves) on the prepared plate an image of the object." These are Mr. Beet's illustrations of the purpose and profit of the mirror as to those who gaze with unveiled heart. The works and words of Christ—the Gospel testimony—(as from a mirror) converge as rays of light, uniting in the Person of the Incarnate Son, whose love unutterable is concentrated in His face divine. Taking this view then, the supreme glory of Christ, and the law of love emanating from his throne were not discerned by factious and worldly wise Corinthians, because the veil of human preferences was upon their heart. And thus St. Paul in effect affirms that the veil of pride and prejudice, in the believer, was injurious, even as the veil of unbelief was disastrous to the Mosaic Jew. The facts of Gospel purity and love—the image of Christ—had been held up to their view by the preaching and example of Paul, and it must be remembered that in the xiii. chapter of his First Epistle he introduced the idea of a mirror, after exhibiting the perfection of Christian character which all might attain by "faith, hope and love." But the veil was upon the heart. The love of God manifested through the Incarnate Son was perfect, but their vision was imperfect—the truth reflected as light, they saw "darkly"—there was no defect in the

Gospel, the enigma was on the tablet of the dull heart—the veil was *there* precisely as in the case of the sceptical Jew, who could not perceive the limitations of the old covenant; even as the defective vision of the Corinthian disqualified him for a proper consideration of the conditions, attending the special privileges granted to a few, for the benefit of the whole. The admission into their hearts of the divine light of perfect love, would have dispersed the darkness of selfishness and pride, “When that which is perfect shall have come, then that which is of party *shall come to nought*.” Paul, with his usual “courtesy,” unites himself with the Corinthians, but it is not of himself nor to himself that he writes the letter. He has never since he was converted, failed to look upon the glory of the Lord in the face of Jesus Christ, and by the reflection in the mirror of his believing—loving heart, he was changed into the same image.

By the rule of contraries, we may derive further assistance in our understanding of I. Cor. xiii. 12, through Mr. Beet's exposition of another portion of the Second Epistle. In the iv. chapter St. Paul illustrates the subject of the iii. by his own experience. By the grace and mercy of God, his ministry did not “fail,” that is, “turn out badly in something to lose heart and give up through weariness and fear.” *Hidden things of shame*: the many and various things which shame compels us to hide, especially all unworthy motives and means.” He had “renounced” them. “He did so because he remembered the wonderful effect of the image reflected in the Gospel glass which in his ministry he had held up before men.” Reflected *from*, would have been more proper, and the “ministry” of Paul includes his personal conduct. He thus commended himself to “every man's conscience,” or as Mr. Beet prefers it “every conscience of

men," which must include every phase of consciousness, constituting the mirror of all truth. He thus commended himself to the Corinthians, and if they had been likeminded they would have been changed into the same image, but by "unworthy motives and means" they had unhappily failed to attain "perfection's height." They were dwarfed in stature, and their gifts were rendered valueless. As Mr. Beet expresses the fact in another relation, "because they turned away from the glory reflected in" (from) "the Gospel mirror, God permitted Satan to destroy in whole or in part, their capacity for spiritual vision." One cannot help perceiving that the position and relativity of Paul's mirror escapes the eye of the commentator, who again observes, "We know in part what God is, because we have seen Christ reflected in" (from) "the Gospel mirror. That Christ is the image of God, reveals the greatness of his glory, and of the light which proceeds from the *Gospel* in which" (from which) "his glory is reflected, and the infinite loss of those whose blinded thoughts cannot see this glorious light."

Thus we have a reiteration of a "Gospel mirror" and reflections *in* that mirror, but as we understand it, the "face of Jesus Christ," is to be taken as the mirror of the divine perfections. The whole personality of the Christ—of the Incarnate One, becomes to us the mirror of those characteristics of the divine nature which reveal to the enlightened mind the true relation of man to his maker and law-giver. These are the facts, and yet it does not appear to us that St. Paul ever applies the term "mirror" to the person of Christ. Nor does he employ that term as descriptive of the facts and principles of the Gospel. Paul derives his mystic terms respecting "the face" of Christ from Old Testament phraseology relating to the nature and presence of the Most High.

He does not write as a philosopher ; nevertheless in dealing with man as man, he has clear insight of the constitution of the human mind. His expositors do not appear to think so, and hence the mirror is always the Gospel and never the human mind to which that Gospel is fitted as a revelation of human need and of divine aid. We are accustomed to this method of exegesis. It is pleasing and has not been thought unprofitable, but the whole strikes us as unscientific, or contrary to the laws of mind. It may be considered inadvisable to intermingle metaphysical subjects with those which are essentially theological. Yet it must be admitted that the Gospel deals with man as man, and recognizes in him the faculty of consciousness, which, as Hamilton observes, "comprehends all the mental phenomena." It is true that psychological science does not include the doctrine of sin as affecting the judgment and will of man. Hamilton speaks of "the peculiar difficulties of psychological investigation," and mentions this illustrative fact "that the conscious mind is at once the observing subject and the object observed." Admitting that as a difficulty of mental investigation in the abstract, how much greater is that difficulty when the effects of sin on the whole constitution of man are considered. As a moral agent, responsible to his Creator, every individual stands condemned by the law of sin, but is recoverable by the law of grace which is fully developed in the facts and conditions of the Gospel. Man, as a moral and accountable being, is susceptible of impression mentally, or perhaps we should say, spiritually. In this regard, therefore, "the conscious mind is at once the observing subject and the object observed." Yet, of himself, "the observing subject" does not perceive in himself as the "object observed," his moral condition in relation to God. This is the state of the

"natural man," who "receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he" (the natural man) "know *them*, because they are spiritually discerned." (I. Cor. ii. 14.) Such cognition comes from above from the Father of Light. In Christ, the medium of the light—the revealer of the Father's love—was the true light, "even the light which lighteth every man, coming into the world." (John i. 9, R.V.)* The philosophy of mind is not disturbed by these gracious considerations. The "subject observing" may not perceive the purpose of the light, whose property is to make manifest. "The light shineth in the darkness, and the darkness apprehended it not," (John i. 5, R.V.), did not open to receive it, and so the darkness may remain. There is no conflict, however, between mental and moral philosophy. The creator of mind is the author of that law which is the foundation of morals. The intuition of God remains, and so does the intuition of sin. (Rom. i. 19-20.) Yet, the Gospel is the power of God unto salvation to every one that believeth. (Rom. i. 16.) The revelation of the Father's love in Christ consists of facts respecting Him, which must be believed, and the veil remains on every heart where faith in the truth does not exist,

* John i. 4. "*In him was life. Life original and essential.*" ** "*And the light was the life of men.* This Life imparted by the Logos to man became the *light*; that is, the consciousness. It appears as the physical or sensitive consciousness by which men *feel*; the intellectual consciousness by which they perceive and *reason*. But this *light*, thus far, is possessed more or less distinctly by mere animals. But it is rather the *light* possessed by men alone over and above mere animal nature, that our Evangelist speaks of. There is the moral and spiritual consciousness, by which men have eternal and divine conceptions; such as conceptions of God, of absolute right, of holiness, and of immortality. And this highest consciousness of the human spirit is the basis of the operation of the Divine Spirit in and upon man, by which he is able to be in himself a responsible and a holy being. Thus have we the climax of *existence*, of *life*, and of consciousness, intellectual and spiritual."—Whedon's Com. see in loco.

and therefore the doctrine of sin and the doctrine of grace are not apprehended. The Christ of God is the object of faith, as a divine person of glorious majesty, revealing the beauty and magnitude of the Father's love to mankind. The mind as the subject of grace, with its marvellous intuitions of self-consciousness, is the mirror of the divine perfections, revealed in the soul in proportion as we perceive and accept the guidance of the Holy Spirit. "Now the Lord is the Spirit: and where the Spirit of the Lord is, there is liberty. But we all (believers) with unveiled face," (the believing heart) "reflecting as a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Spirit of the Lord. (II. Cor. iii. 17-18, R.V.) Such would have been the effect of divine light which is love, upon all in the Corinthian Church, had they "walked in love." The photograph of Christ on the heart was imperfect. Referring to this similitude as employed by Mr. Beet, it is true that in photography "the prepared plate" receives the image of an object or person, but the object imaged is not the mirror of itself, but the "prepared plate" may be thus considered and so the mind prepared by grace through faith is the mirror of God's likeness. The mind looking in upon itself beholds the glory of God reflected from the face of Jesus Christ, and as a mirror reflects back the divine light and love which all perceive and feel who possess in like measure the mind of Christ. Even the world is illuminated by the light reflected from the mirror of a perfect experience of the deep things of God. "Out of Zion, the perfection of beauty, God hath shined." (Psalm l. 2.) "In the midst of a crooked and perverse generation, among whom ye are seen as lights in the world, holding forth the word of life." (Phil. ii. 15.) All this applies to

the Corinthian Christians and not to them only. There is imperfection—dimness in the mirror. By “blinding thoughts” of false zeal and party pre-eminence, a weak and sickly sort of Christianity is produced. Religion becomes an enigma; dimly or darkly reflecting the bright and lustrous principles of pure and unadulterated Christ-likeness. Our face answereth not to the face of Jesus, our knowledge reacheth not the knowledge of perfect love.

There is only one other passage in the New Testament respecting the mirror, on which it may seem necessary to make any remarks. It occurs in the Epistle of James, I. chap. 23-25. It was written “to the twelve tribes of the Dispersion, greeting.” Its design was “that ye may be perfect and entire, lacking nothing.” We quote the passage as given in the Revised Version:—“For if any one is a hearer of the word and not a doer, he is like unto a man beholding his natural face (Gr., the face of his birth) in a mirror; for he beholdeth himself, and goeth away, and straightway forgetteth what manner of man he was. But he that looketh into the perfect law, the *law* of liberty, and *so* continueth, being not a hearer that forgetteth, but a doer that worketh, this man shall be blessed in his doing.” It is impossible to regard the mirror of James as any other than the mirror of Paul. The perfect law of liberty demands perfect love to God and man. We know it as the perfect law of liberty, because it contains and expresses the mind of Christ. He himself assured His murmuring disciples: “It is the Spirit that quickeneth; the flesh profiteth nothing. The words that I have spoken unto you are spirit and are life.” (John vi. 63, R. V.) The doctrinal and practical words of Christ direct us to Himself as the source of light given to the believer upon whom the image of God in Christ is reflected.

Mr. Beet observes in his note on II. Cor. iii. 18, pp. 355-6 : "As we continue looking into the Gospel mirror" (which the mind is constituted to become) "there rises before us" (or rather say *within us*) "with increasing clearness an image in which are combined every element of moral grandeur in its highest degree—the image of the God-man. As we contemplate it we feel its power (for it is a living and life-giving image of the Lord the Spirit), and ourselves are changed, in a manner corresponding with Christ's gift of the Spirit, into a likeness of Him at whom we gaze." With a little more scientific accuracy the words of Mr. Beet satisfactorily express the meaning of Paul, but with equal appropriateness they explain the effect produced in the mind of the person who continues looking into the perfect law of freedom, of whom James writes, so that the words of Paul, as in Mr. Beet's translation of II. Cor. iii. 17, are true in one case as in the other : "moreover the Lord is the Spirit, and where the Spirit of the Lord is, is freedom." Each receives the realization of the law of liberty. Thus do we identify the mirror and its purpose in both Epistles. Moreover, also, we observe the difference between those who are represented as looking. One is benefitted by the revelation of Christ—the veil is removed from the heart by the spirit of faith, and the beholder sees in himself the face of Christ. But the other "beholdeth himself," "the face of his birth,"—his original sin condition. He is condemned—"he goeth away," and "straightway," as Bengel observes, "turning away to other subjects," "hastiness joined with levity," "he forgetteth what manner of man he was." Bengel remarks, "forgetfulness is no excuse," but it is proof of unwillingness to remember, and carelessness as to the remedy for sin. He who beholdeth beauty does not hastily turn away, neither

does he forget what manner of man he was. But deformity is displeasing, perhaps painful, as "the face of one's birth." Self-examination by the law of conscience alone has no attractions, and the careless look is followed by turning away and forgetfulness.* But he who is yielding to the light of the Holy Spirit, *continues* looking into the perfect law of love—the face of Christ, and discovers not only the face of his birth, but the face of his new birth, reminding us of the teaching of Christ toward those whose incipient faith He approved: "If ye continue in my word, then are ye my disciples indeed. And ye shall know the truth, and the truth shall make you free." (John viii. 31, 32.) And so again, when "Jesus went up into the temple and taught," He said, "My teaching is not mine, but his that sent me. If any man willeth to do his will, he shall know of the teaching, whether it be of God, or whether I speak from

* Mr. G. H. Lewes, in his "Biographical History of Philosophy," when discussing the hypothesis of Democritus, in answer to the question, "In what manner could the senses perceive external things," himself asks a question apparently in rebuttal of what he says philosophers believed for centuries, viz., they supposed "that they had images of things reflected in the mind." This is Mr. Lewes' hypothetical interrogation: "If the mind be a mirror reflecting the images of things, how comes it that the images vary with different minds, and with the same mind at different states?"

We do not perceive any great difficulty in the question. Mind, in the abstract, may be considered in all alike—dispositions vary, and the environments are different. Impressions through the senses are therefore different. Thus, it is, as relates to natural phenomena. But, if we consider the question as it bears on topics essentially spiritual or beyond and above those that are altogether physical, and embracing those also which come within the sphere of morals, there is then a ready answer to the question of the philosopher. In the mirror we see darkly—dimly producing enigma, when pride, or prejudice, or anger interposes as an obscuring, distorting veil. On the other hand, when the human will submits itself to the divine, there is no obscuration: moral impurities are removed by the Holy Spirit. Then with unveiled face, we behold in freedom, the glory, light, beauty, holiness of Him who is the express image of the Divine Father, whose name and nature are one—LOVE.

myself." (John vii. 16-17, R. V.) Resuming the idea or metaphor of a mirror, this exposition of the James letter assuredly verifies the doctrine of Paul as taught in I. Cor. xiii., and also II. Cor. iii. The gospel or law of love is the same, the mirror is the same, and the diverse characters are substantially the same. Self-deception is ruinous to all who give way to its influence, and is the chief feature of defectiveness in the examples under review. On the other hand, open-hearted reception of the truth presented to us in the Gospel, regenerates and restores to health and life. The mind, as the photographer's plate, when prepared, receives as a mirror the image of the heavenly Redeemer.

The conclusion, therefore, which we deduce from the foregoing exposition of New Testament doctrine and comparison of Apostolic figurative explanations of varying effects according to character, is that the mirror in I. Cor. xiii. 12 had an imperfect or bewildering surface, by reason of party feeling or prejudice. It is not in that passage, nor anywhere else, "contrasted unfavorably with direct vision in the world to come." Mr. Beet has furnished abundant proof of the spiritual defects of many in the Corinthian Church, and more especially of those to whom Paul writes the I. Epistle. On page 359 Mr. Beet says: "Many of those to whom Paul preached had evidently never seen" (in themselves) "the image of Christ portrayed in the Gospel. For they were unmoved by it. To them, therefore, the Gospel was veiled. And since the truth was set plainly before them, the hindrance to sight was not in the Word, but in the hearts of those who did not believe it."

Thanks be to God, "this blindness, though terrible, is not necessarily final." St. Paul hoped to effect a radical cure, and therefore showed in his teaching and example the

perfect love which "never fails." In these last days, the xiii. of I. Cor. is what the Churches have yet to study, and feel, deeply feel the purpose of Paul, who, as the representative of Christ and His love, emphatically declares, "When that which is perfect is come, that which is of party shall be done away."

Considering the range of Mr. Beet's commentary on the xiii. chapter of the I. Epistle, it is not surprising that he should have dwelt eloquently on the 13th verse, which he thus translates: "And now remains faith, hope, love; these three. But the greatest of these is love." Much discussion has arisen as to whether the three graces abide on earth or in heaven. Some have contended that only *love remains* for ever, as the greatest of the three. Mr. Beet says: "Amid glory already seen and possessed there will be further and ceaseless and infinite developments of happiness and glory. Thus amid glory already seen and possessed there will still be further glories not yet seen, and matter of *faith* and *hope*. And mutual *love*, animating and binding together the many members of that glorified family, will shine through every face and breathe in a thousand ever-recurring words and acts of heavenly kindness. *These three*, seems to imply that these are in some sense a complete description of our abiding state. Among *these three* continuing gifts *love* stands out as greater than the others." Now, if St. Paul had been writing on the possible or probable difference between the earthly and the heavenly state, it would have been proper enough to interpret his words after the manner quoted above. Many others have led the way in that style. Sermonic literature abounds in most eloquent delineations of paradisiacal glory, as contrasted with our dreary life in this vale of tears; sad proof often of how little is known and

felt of the life of God in the soul, or of the meaning of the Saviour's beatitudes. But in a sober and painstaking exposition of what Paul says of our duties and privileges in the Church below, it is better to forego upward flights of imagination, and covet earnestly the best gifts for use here, and especially in the exercise of whatever ministry God may assign to us. "*Pursue love*," as the only safe and useful method of life. This, as we have indicated, is the very thing endorsed and enforced by Paul. He has not in that xiii. chap. changed his subject, and therefore *here* and *now*, and through the entire history of the Church militant, it is, and remains unchangeably true: "But now abideth faith, hope, love, these three, and the greatest of these is love." (R. V.)

PRINCIPAL EDWARDS*

ON FIRST EPISTLE TO THE CORINTHIANS.

THIS very recent work on St. Paul's First Epistle to the Corinthians is worthy of its place among the many learned and valuable commentaries on the most remarkable of Paul's Epistles. It is impossible to proceed far in the study of this work without feeling that the author engaged in, and prosecuted the undertaking with a deep, profound, and reverential submission of his whole mind and heart to the "desire to find out" for himself the "real meaning and central principle" of the Apostle's teaching. He has therefore been careful to ascertain what he really wrote—why he expressed himself in a certain way and no other, and what was his actual meaning in thus expressing himself. We have therefore in the Commentary of Principal Edwards not merely an exegesis of the Epistle, but also a grammar of the whole. He says in his Preface: "I wish above all things, not merely to give results, but—if I may dare hope it—to guide and help those who are, like myself, students and disciples of St. Paul." We may say with all humility, that having been for many years a student of this Epistle, it is with unfeigned pleasure that we acknowledge our obligations to this latest of St. Paul's Commentators. Although we find no reasons for changing or modifying the opinions expressed in our examination of the iii., ix. and xiii. chapters of the Epistle, yet we are much indebted to this author for

* THOMAS CHARLES EDWARDS, M.A., of Lincoln College, Oxford, *Principal of the University College of Wales, Aberystwyth.*

the profound and logical statement which he has given of Paul's attitude toward Christ, and Christianity as embodied in the Church. On the xix. page of the Introduction Mr. Edwards says: "The Apostle has spent a large portion of the time at Ephesus, with Apollos for his companion. Whether the influence of Alexandria, or closer acquaintance with Greek ideas, or his own insight gave him the clue, the result is the growth" (say rather, the expression) "of a peculiar theology, which mainly rests on the conception of a mystical union between Christ and the believer. Never for a moment wavering in his belief in the supernatural facts of Christianity, which have brought to pass so great a revolution as the conversion of the persecutor into an Apostle, and always acknowledging their authority over his spirit, he has at length discovered a principle that will explain their inner meaning, transform his hopes of a speedy return of Christ in His Kingdom from earthly to spiritual, and render love to Christ, not a short-lived affection or a mere feeling of thankfulness, but an undying, holy well-spring of zeal and absolute consecration to the service of the living and glorified Jesus, into communion with whom he has entered, and from whose abiding presence he derives all grace."

Not that the Apostle "formulated a purely philosophical system," "but a thoughtful reader of his Epistle will have no difficulty to discover the bent of his mind." "He is ever seeking the one in the many"—"the unifying principle." Yet, as our author observes, "The source of St. Paul's ideas is not invention, but revelation—an outward revelation of certain essential facts, and an inward revelation of the principles involved in them. These facts and those principles centre in Jesus Christ." Omitting much sterling criticism contained in the 18th paragraph of the Introduc-

tion, we quote at length the 19th, because it is a comprehensive analysis of the whole Epistle ; incomplete yet coincident with the judgment we have formed concerning it, necessitating the change in existing commentaries which we have ventured to suggest. Mr. Edwards says : " The conception of a mystical union between Christ and the believer, as it is the pivot of the Apostle's entire theology, is also the key to the intricacies of the First Epistle to the Corinthians. The main divisions of the Epistle treat successively of the factions in the Church ; the case of incest ; marriage ; the eating meat offered to idols ; the insubordination of women in the Church assemblies ; the Lord's supper ; the resurrection of the dead. The doctrine of union with Christ is made to throw light on every one of these practical questions. Factions are inconsistent with it ; impurity is destructive of it ; marriage acquires a mystical and spiritual nature in virtue of the sanctification of the family life in Christ ; eating meat offered to idols brings the man into sacramental union with demons, the antagonists of Christ ; the Lord's supper is the emblem of Union and the means of communion with Christ's body and blood ; finally the Headship of Christ over a restored humanity, based on His union with humanity implies a subordination of the Church that demands order in the assemblies, and brings about in the end a subjection of all created things in Christ that assures us of victory over death."

The incompleteness of the analysis respects the place and meaning of the xiii. chapter, which our author designates "the praise of love." Why praise it? Because it is the gracious quality in every believer which is proof of vital union with Christ. It is the life of God in the soul ; it is the bond of human fellowship in Christ. Faction or party

whatever its external cause, is at variance with it, and by its power alone schism is averted or cured. In Mr. Edwards' "Summary" of the Epistle, the same want of distinctness is manifest as to the reason why St. Paul chants in sounds so sweet "The praise of love." It seems to stand in the letter as an outburst of angelic—heavenly song, with which we have nothing to do experimentally or practically, but only to listen and hope that we may join the symphony in the bright inheritance above. Mr. Edwards, as will hereafter be seen, does not in his exposition of the xiii. chapter, give the quality of love that place and power which the Apostle assigns to it, and which is required to give consistency and relevancy to the subject and the argument.

It is our purpose, as far as possible, to restrict our criticisms on Mr. Edwards' Commentary to those portions of the Epistle considered in our Essays. The introduction is comprised in the first nine verses. The first division of Mr. Edwards' work includes all, from the 10th verse of the i. chapter, to the 21st verse (*i.e.* to the end) of the iv. chapter. The Division is entitled "The factions of the Church." He says truly "The Apostle endeavours to put an end to party spirit in the Church by explaining the real nature of the Christian ministry, and the relation of all ministers to Christ; which shows that the dissensions in Corinth had direct reference to Christ and the teachers." He "censures party spirit as inconsistent with the nature of Christianity." We have a "statement of the case" in verses 10–12. The "first argument against the factions" is contained in the Epistle from chapter i. 13 to the 5th verse of the ii. chapter," in which, from verse 17 chap. i. to the end of 6th verse chap. ii. "the Apostle proves that the Gospel is primarily the proclamation of salvation through Christ; *first*, from the nature of the

message (i. 17-25); *second*, from the character of the Church (i. 26-31); *third*, from the power of the ministry (ii. 1-5)." On these several topics the author brings out the meaning of the Apostle with clearness and with great beauty.

The "Second argument against the factions," according to our author, extends from chap. ii. 6 to chap. iii. 4, and is thus summarized: "Christianity, then, is primarily a gospel and not a philosophy: and, as such, it addresses itself to all, out of the evil world forming for itself a Church, and creating the supernatural life of faith. But, when it finds fit audience, Christianity is the truest and divinest philosophy. Regarded from that side, too, as a wisdom and a knowledge, it is a protest against factious boasting in men. For, *first*, it is God's wisdom; *second*, it is revealed inwardly by the Spirit; *third*, it is understood only by the spiritual man." On these points Mr. Edwards unfolds to us the argument of the Apostle as against the thought and conduct of the factions in Corinth. The "Third argument against the factions" is found in chap. iii. 5-20. "The argument," says Mr. Edwards, "may be subdivided thus: Factions are un-Christian, *first*, because Apostles and Teachers are, not leaders of men, but servants of God (verses 5-9); *second*, because what they teach must be in character with the Divine Foundation and general plan of the building (verses 10-15); *third*, because the worldly-wise teaching of party leaders destroys God's temple and incurs His displeasure (verses 16-20)." Such is the statement and arrangement of St. Paul's argument as explained by Mr. Edwards, and it is here where, to some extent, we are obliged to dissent from him. His division is insufficient, as not including one of the chief reasons for Paul's "argument against the factions," that is, the certain loss of reward which follows faction—

the faction Paul describes in verses 3 and 4. The leaders and abettors of party might zealously work to bring sinners to Christ; they might thus build on the one foundation, but their labour—their work, as it related to *reward* for themselves, would be *nil*. In the division, as summarized, all this is neglected, and in the exposition of these particular verses, 13, 14, 15, the omission is not supplied, because there is a total misapprehension of St. Paul's meaning. Substantially Mr. Edwards' exposition is in agreement with the majority of commentators. On this matter of similarity enough has been said in these excursions, but it yet seems necessary to show the inconsistency and inconclusiveness of the most recent of St. Paul's annotators. We turn, therefore, in the first place to Mr. Edwards' remarks on verse 8, in which we have a sound and satisfactory exposition of St. Paul's argument so far. He says: "The second inference from verse 6 is that he that plants and he that waters are one; there is in their several works a unity of idea and purpose. This unity is in the mind of God. The third inference is that, while there is a unity of plan in the work of all the servants, there is also an individuality of service and a distinct responsibility to God. These are inferences from the presence and activity of God in the historical development of Christianity. Because the life and growth of the Church is from God, the servants are nothing in themselves; all the servants help, nevertheless, to bring to pass the one purpose that runs through the ages, every servant will, therefore, receive his own reward according to his individual service. The *δὲ* after *φύτεύων* and the *δὲ* after *ἐκαστος* are both adversative. Apart the servants are nothing; yet all accomplish together one great work; notwithstanding the oneness of the work every servant has his

own work and reward." "*μισθόν*, 'wage,' consisting not in his salvation, but in something he will receive in addition. Christ calls it participation in His joy (cf. Matt. xxv. 21)." Much of the foregoing quotation, and especially the last remark, must be kept in mind as we proceed to show the inconsistency of what follows in the exposition of verse 11. "Jesus Christ is the foundation." "If Christ is the foundation the plan of the superstructure has been determined. Variety is possible in the materia's; but the idea of the Divine Architect cannot be changed." "But the insertion of worthless materials into the superstructure does not necessarily destroy the Church." On which we observe emphatically that "material," worthless or otherwise, does not enter into the mind or argument of St. Paul. It is rather the varying characteristics of human work, and the results of that work as affecting the character and destiny of the workman that the Apostle is considering. It is of *work* he writes, not of *materials*. "Worthless materials" never can, never will, form a part of the spiritual temple of the Living God. It is evident, therefore, that when Paul says, "If any man build," verse 12, and in verse 13, "Every man's work," and therein refers to substances differing in value—gold, silver, wood, hay, &c.—he is not supposing that these as materials enter into the temple's structure, but that they do figuratively represent the varying characteristics of the several workers. Let it be remembered that "the factions in the Church" is the subject of our author's division of St. Paul's argument. Paul has not forgotten it, and therefore his wood, hay and stubble are not materials of a building, but characteristics of the builders, whom Paul condemns to the loss of reward, not to the loss of salvation. The wage or reward is "something" the worker would

"receive in addition," if he worked for Christ alone, not for human praise or for the advancement of party interests.

As a general principle it may be admitted that "what is taught must be in character with the Divine foundation and plan." In modern times there has been so much said and written concerning "what is taught"—so much polemical contention about orthodoxy and heterodoxy, that we are all of us quite prepared or ready to suppose that St. Paul was distressed because the teachers in Corinth failed to be of one mind in regard to God's method of salvation. And therefore the question is asked "What do the two kinds of materials represent," bearing in mind as our author says "let every man see that he raises a superstructure that will bear the test of the judgment day." That is: take care that the materials are sound. Don't put any stubble or hay—not even wood, into the building—as though so unwise an act would be attempted. It is not of materials that go into the temple structure that Paul writes: it is of persons whose motives and purposes are selfish and factions; who, though they may by their work add to the temple of God, will not receive reward therefor. It is of the worker St. Paul speaks—the fate of the factions is declared—"he shall suffer loss." Mr. Edwards says: "The Apostle is not thinking of two buildings, the one a hut, the other a palace." That is very true, but it is also true that the Apostle has one matter in hand—the reproof and cure of party, and therefore warns the factions of their certain loss whenever judged by the law of love and tested by the fire of Pentecost.

"What is the fiery test?" Mr. Edwards adopts the common theory of the final judgment as the testing time; accepts it also as disproving "all the interpretations that explain it of the events of the present life," which does not follow. Mr.

Edwards says "the fire tests not the man's moral character, but the teacher's work, whether it is worthless." This is said with other things in refutation of purgatory which is supposed to affect persons, but taking it as an exegetical sentence, what is meant by the worthlessness of the teacher's work? As we have understood the author and many others before him, the worthless work is bad materials brought by the worker for the building. The badness is not to be discovered before the day of judgment; and then, alas, many are destroyed by no fault of their own, but by reason of existing schism. They abandoned their idolatry and were induced to join a party, and thus lost their souls—for although a party leader may be saved, his work—the materials brought into the temple—shall be burned. Is that Paul's meaning? No! It is impossible to cherish so unreasonable an opinion of St. Paul's argument. And yet such is the issue of Mr. Edward's exposition concerning "materials," and therefore, the folly of introducing "*materials*" in that form or in that relation, for in truth the fire does test the "man's moral character" in the quality of his works. The teacher may be saved, but as the result of the trial, "he will be mulct of his expected reward," as Mr. Edwards observes very properly. And again, he says: "The man himself will be saved, though his work will be burned. As a worker, he suffers loss; but his salvation is through faith. Yet his salvation even will be through the fire of the conflagration that consumes his work." "He is saved as through the very flames." "He is a smoking firebrand." Yet our author says what all admit: "The word *fire* is used metaphorically in keeping with the colouring of the whole passage." "He whose work feeds the fire, escapes only through the flames," that is, metaphorical "flames." Yet the fire does not burn the man.

Its effect is only to consume what was taught or who was taught. We say, who or what, because these traditional expositors fail to agree or to discriminate as between doctrines and persons, constituting "materials." Such confusion did not perplex the mind of our Apostle. He is metaphorically telling us that the searching fire of the Holy Spirit whenever applied, will consume all that is unworthy, for through His influence the believer will discern the difference between love and self as motive powers. He may not be freed from all improper emotion. But the worker as a believer in the Son of God is saved, with all who are like minded. Saved : not rewarded. He suffers loss, because he said "I am of Paul, or Apollos or Cephas." Saved by grace alone, through faith in him who gave his life for all mankind. Further, respecting "the fire," Professor Edwards wisely remarks, "The metaphor requires us to suppose the fire is kindled at once. It is not that a fire happens to break out afterwards." And yet he says, "the fire is purposely lit to try the building, and that before the workmen are gone." It is quite true; the fire is not accidental, neither is it ephemeral. St. Paul after saying "yet so as by fire," immediately adds "know ye not that ye are the Temple of God, and that the Spirit of God dwelleth in you." Only let it be remembered that the building never takes fire for its trial. Each individual worker is tried, "for the fire shall try every man's work of what sort it is." None escape as "through the flames." That is a patristic hallucination.

The third subsection of this division of "the factions in the Church," is thus expressed : "The worldly-wise teaching of party-leaders destroys God's temple and incurs his displeasure." For the word "destroys" substitute "dishonours," and for "incurs his displeasure," add "inasmuch as he

will be mulct of his expected wage," and then we have the pith of the Apostle's reasoning in those verses of the iii. chapter which Mr. Edwards takes as the basis of his third subsection. Of these verses (iii. 16-20), Mr. Edwards says: "Chrysostom and others join these verses closely with what immediately precedes," and they are right. "DeWette, Meyer, Osiander, Stanley, &c., &c., consider them a new argument against party-spirit." And then our author repeats his traditional or patristical notions respecting the "proper materials for building a temple." There is here not a "new argument against party-spirit," but a continuation of the same argument. There is no previous reference to the peculiarities of the building proceeding from or upon the one foundation. The unexpressed thought is now defined—the building is the temple, and that is holy because of the indwelling Spirit of God—and it is thus the "Thought moves onward," as Professor Edwards says on page 33: "The Apostle has spoken of men who would be saved, though their work would perish. He refers now to those whom God will destroy with their work;" that is, we suppose, to a class of persons different in character from those who are *saved* as by fire. This, as shown in our first essay, is not the case. The Apostle has still under consideration those who are themselves saved, and yet suffer loss. Being wrought into the temple and a part of it by the indwelling of the Holy Spirit which also constitutes each believer a temple in himself, they nevertheless lose the full reward of work done under motives of personal advancement or party aims, "the crafty wisdom of the world." By such work they defiled the temple—they defiled themselves. Edwards says on verse 17: "If the Church be God's Temple, he who destroys it is guilty of sacrilege and will himself be destroyed." Now

the Temple is indestructible, and he who forms a part of it by faith in the One Mediator is also indestructive. His faith may be defective—his works may be mixed with impure motives, and this through ignorance or vanity, but if perdition follows imperfection, who then can be saved? The whole argument of Paul in this iii. chapter is to show that in addition to salvation, *reward* follows good works, and that the reward is not bestowed according to quantity but proportionate to quality. The question “know ye not that ye are the Temple of God” (verse 16) is an appeal to their consciousness and is a reminder of what he had written in chap. ii. 11–12. But by party and factious proceedings they had not grown in grace, and had shown that they were yet children in the degree of their spirituality. Still, they were “brethren,” worthy to be supplied with the sincere milk of the word, and must be warned, that “every man shall receive his own reward according to his own labour.” But there is no reward, but total loss of the labour productive of “envying and strife and division.” These qualities are as wood, hay, stubble—not valuable, not useful; they detract from the character of the temple, they pollute it in so far as human acts can do so. “Know ye not” that if your acts deteriorate from the sanctity of the Temple, so shall your works be manifestly depreciated by your loss of that high reward which is promised only to the pure in heart, the pure in motive. You shall be saved, but “let no man deceive himself” by supposing that the men of worldly, carnal wisdom, are to stand on a par with those whose “wisdom is from above: first pure, then peaceable; easy to be entreated; full of mercy and good fruits.” To such “the fruit of righteousness is sown in peace of them that make peace.” It is true, as Principal Edwards says, “He who is governed

by the principles of the world deceives himself by thinking that to be wisdom which in the eyes of God is folly." But it is also true, and this is the truth Paul designs to teach—that he is deceived who supposes that the works which grow from worldly wisdom will be rewarded equally with those which arise from the good ground of disinterested love. It follows "Let no man boast in men," that is, in worldly wisdom; that was the mark of the men of party, who thereby defiled themselves, and who therefore in the judgment of God are now defiled, yet not doomed to eternal death, but saved by faith; whose works, nevertheless, are not counted worthy of high reward. Mr. Edwards says "Self-conceit does not destroy God's temple," which is an admission of all for which we contend as the meaning of the 17th verse. For in truth "self-conceit" includes all the charges of defectiveness brought against the Church in Corinth. It is the essence of the party spirit Paul deplores and condemns, and for which there is only one sure remedy—LOVE—which as a divine fire destroys all that is inconsistent with its nature. On the 19th verse Mr. Edwards says: "The words allude to verse 17, and mean that God has passed a judgment of condemnation on the wisdom of the world." "The divine judgment is not that of the future exclusively, but declares itself in the judgment of the Church," a remark which we beg to emphasize.

On chap. iv. 6 Principal Edwards observes: "From what has been said from iii. 5 to iv. 5, the Apostle now tells us is a kind of parable, in which the Corinthians could read their own condition and dangers. There were teachers among them who built wood, hay and stubble into the walls of God's temple, or strove even to destroy it." These the Principal identifies as the "party leaders." Let it be ob-

served, therefore, that from iii. 5 we have certainly under consideration the same persons and their works—and, therefore, their “condition and their dangers.” They did not, as above asserted, build into the walls of the temple “wood and hay and stubble”—they did not *strive* to destroy the temple. What they really wrought into the temple could not by them be destroyed, and no man would dream that stubble could become a part of the temple. Their condition, of whom Paul speaks, is that of doing a right work in a wrong spirit. In Christian ethics all work is defective that does not proceed from the fountain of self-sacrificing love;—all party motives are bad, and however efficient the worker the value of the work is subjectively as nothing; he suffers loss although others profit by his work, in that they are led to Christ. Thousands will be saved, while those who are the instruments of their salvation will have no reward. They may be saved, but salvation is not a “wage,” it is a “gift.” That which is to be manifested as the truth *final* is in reality the truth *now* and through all ages.

This whole view of the argument is confirmed by Mr. Edwards’ exposition of verse 6. He says, p. 102: “The faithfulness of the steward, iv. 2, turns out to be loyalty to the word of God; and, as the faithful servant fears not the judgment of men, so also the pride of his self-conceit is quelled by the subjection of his spirit to God’s revelation. Both qualities are the opposite of the tortuous, intellectual cleverness of the Corinthians. Both are the surest safeguards of transparent, direct, honest simplicity of character, which, in turn, is the best preservative of Church order, and the only remedy against factions.” It therefore follows that these persons of “honest simplicity of character” are beautifully represented by the gold and silver, of chap. iii. Sound and

imperishable, their works subjectively considered are valuable and durable. In no case is their room for boasting or glorying in men, for all derive their power to do good from God. Each may say to the other, "What hast thou, that thou hast not received?" All gifts are from God for the building of the spiritual temple, or, taking another of the Apostle's figures, for the unity of the body. We have the same thought in chap. xii. 28. God hath set—appointed—the different officers with varying functions for one object, the manifestation of His own glory in the fellowship of love.

Omitting for the present our review of Professor Edwards on the ix. chap., and having referred above to the xii. and xiii. chaps., we continue our examination of what he has advanced on these two last mentioned chapters. There is nothing specially new in the Professor's exposition of the body as a unit. Only let it be kept in mind that Paul describes the Corinthian Church as it ought to be, or as it was the Divine purpose in Christ to make it. Losing sight of this fact, most interpreters proceed as though the writer of the Epistle forgot his theme, and only enlarged on the one point of unity, whereas the absence of unity and the existence of party is the matter of painful consideration, and the evil could be amended only in one way. It is when the author considers the meaning of the 27th verse of the xii. chapter that his difficulties are apparent. Mr. Beet is exceedingly meagre and quite unsatisfactory on that verse. Mr. Edwards is diffuse, but equally unsatisfactory. Accepting *ἐκ μέρους* as the correct text he says Hoffman renders it "partially" in contrast to "perfectly," as in xiii. 9-12. Mr. Edwards then says: "But the contrast between the present imperfections and the future glory of the Church is quite foreign to the Apostle's purpose." That is a correct judg-

ment; but when we turn to his Commentary on xiii. 9-12 we find ourselves confronted with the doctrine he has disavowed. He says "the perfect state of things" contains an allusion to the second coming of Christ. "The *parousia* will bring with it all that is perfect." Perhaps there is a difference in the mind of our author between "the future glory of the Church" and the *parousia* of the Second Advent. In one sense, and viewing the Apostle's argument as we do, then as the "future glory of the Church" consists in its possession and manifestation of perfect love, so the perfect state is foreshown in contrast with the imperfections which in Corinth were the fruits of party spirit. In fact, the "future glory of the Church," as understood by Mr. Edwards, is not indicated in those parts of the Epistle. All through, the Apostle has one thing in his mind—the reformation of the Corinthian Church; party factions must cease. Love supreme is the only cure of the malady. Wood, hay and stubble must be burned by the fire of holy love. There must be no schism in the body. That such schism existed is what the Apostle declares in the 27th verse of the xii. chapter. The body was disfigured, dishonoured by party zeal and consequent disunion,—the severance of parts or parties from the whole. It is not a "diversity of members" which the Apostle considers or declares in the 27th verse; that he has explained in the previous verses, but now he renews his protest against *parties*, and affirms that they distinguish the state of things in Corinth. The Church, as a whole, is the body of Christ, but the members were *ἐκ μέρους*—of party, separated from each other by the power of party zeal and party aims. Mr. Edwards defends the view of Grotius, Maier and the majority of Commentators, who explain *ἐκ μέρους* to mean "considered as individuals."

He says "it is essential to state how the Church can be in one aspect the body, in another aspect the members of Christ." But this is what the Apostle has shown very clearly before we reach the 27th verse, and then he does not repeat himself, but proceeds to show that the Corinthian Church is not that body of united members which he had described, but a body deformed by reason of party divisions, not duly recognizing the purpose of God in the distribution of charismata. These he had placed in the Church for his own use: not for party use. His own use looks toward unity in love—party use looks toward personal advancement or party gains. When Mr. Edwards begins his extensive note on verse 27 he says "this verse is the minor premise of a syllogism. We must mentally supply the conclusion." "Therefore there ought to be no schism in the body," and then refers to chap. iii. 17, as a confirmation of his exegesis. Mr. Edwards is nearly correct when he supplies the conclusion of his syllogism: he would have been quite correct if he had said that Paul affirms the existence of schism in the body, but that would spoil the syllogism, which certainly is not there.

But, we ask, why refer to chap. iii. 17? That verse, in the authorized version, reads, "If any man defile the temple, him shall God destroy (defile); for the temple of God is holy, which temple ye are." Our views on this passage are given elsewhere, but taking Mr. Edwards' interpretation of chap. xii. 27, the reference to chap. iii. 17 as a justification is not very clear. The two parts of St. Paul's Epistle are strictly related. They each treat on the same topic, as we have been obliged to say very frequently. The xii. chap. is a complete statement of the same subject as that contained in the iii. chap., under another figure. The body of Christ

is the Temple of God. "The wood, hay and stubble" of human motives disfigure, defile or dishonour the Temple, just in the same way as improper feeling or action disfigure or dishonour "the body." So that Mr. Edwards' reference is correct and proper in so far as concerns Paul's argument throughout his Epistle, but is in no wise consistent with the exegesis, not of Mr. Edwards only, but also of most other commentators. Fire destroys wood, hay, stubble, the weak things of worldly wisdom, but it saves those who submit to its destructive yet purifying effects. Love, the praise of which follows the deprecation of party—love as a divine fire which never fails,—will bring the dislocated parts of the body into harmony. As the fruit of the Spirit of God in Christ, that alone brings perfection: "When that which is perfect shall have come, then that which is of party shall be done away."

Dr. W. M. Taylor, in his introduction to an edition of Mr. Arthur's wonderful book, "The tongue of fire," may be acceptably quoted here. He says: "There are two characteristics of the work of the Holy Ghost which can be properly symbolized only by fire. The first is its *searchingness*. Fire finds out everything that is inflammable, and consumes it forthwith. So the Holy Ghost burns up every thing that is impure. Nothing escapes its ordeal. Whatever of wood, hay or stubble there may be in the character or heart is not merely charred, but destroyed by His flame. He spares no darling lust. He misses no treasured secret. He passes by no hidden pride. In proportion as He is in the soul sin is burned out of it. Furthermore, the *continuousness* of His work is suggested to us by the element of fire. One washes, and forthwith he is clean, but the operation of the Holy Spirit is not momentary, but constant, and

so the work of the Holy Spirit goes on while life in the believer lasts. He burns while he blesses; nay, he burns in order to bless." We are thus aided in our interpretation of Paul as he expresses himself symbolically in the iii. chap., but he has the self-same subject under consideration in the xii. and xiii chapters. Love is of God, by the Holy Ghost given unto us, and the perfection of the believer and of the collective body of believers, comes to the heart and to the Church through the operations of the Holy Spirit. As for the Corinthians, so for us, there is only one way of concord, only one method of unity, one way to perfection. The organic unity of the Church consists not in external uniformity of doctrine or discipline, but in the possession of the Holy Spirit of God—the God of love. There may be organic unity, spiritual oneness, without external uniformity. There may be external uniformity without organic unity, because the Spirit of God alone giveth life to the Church. Love is the essence of that life; it is the principle of being and the source of doing. With the indwelling Spirit of love, being and doing will conform to the standard established by the Incarnate Son of God. "By this shall all men know that ye are my disciples, if ye have love one to another." "Ye call me Master and Lord, and ye say well; for so I am. If I then your Lord and Master have washed your feet, ye ought also to wash one another's feet." Pure affection, condescending action, are the sources and forces of perfection. These are the topics of the xiii. chap., and we have to follow Mr. Edwards through his exposition of this that he designates "The praise of love."

Before so doing, with more than ordinary pleasure we quote Principal Edward's fine and useful remarks on the "way" proposed by Paul. He says "*ὁδόν* in this passage

more naturally means "way" to the attainment of something beyond it. At the same time the superiority of love as a means is lost sight of, it must be acknowledged, in a beautiful panegyric of love as it transcends in worth, not only the higher Charismata of knowledge and prophecy, but also the moral graces of faith and hope. It is not through the exercise of gifts that we attain to love; it is love that develops the gifts within us, and love is greater than gifts. The Apostle's praise of love is partly a digression, introduced to rebuke indirectly the dissensions of the Corinthian Church, partly a statement of the peculiar Christian means to secure possession of spiritual gifts for the edification of the Church, and render them innocuous to the possessor; partly also a glimpse of a moral development different in kind from gifts and greater in moral worth than all other moral virtues; partly a reiteration in a new form of the idea that the Church is an organic body. What, objectively considered, may be designated unity is, subjectively, regarded, love. Thus does the Apostle, after his wont, hold the balance even between the mystical side of Christianity and the human sentiments to which Christianity gives birth. Denial of the former leads to sheer individualism; forgetfulness of the latter transforms Christianity into an earthly polity or hardens it into a theological creed or narrows it into an intolerant sect. The conception of the *πόλις* as an organic whole had been vividly realized by the Greek mind. But, as the highest moral principle reached by the Greeks was *τοῦ καλοῦ ἐνεκα*, they failed to unite their idea of the state with a doctrine of individual morality. Either the individual was lost in the state or the state in the individual. Christianity establishes a Church and teaches goodness. It can do both by erecting its society and its morality on the most personal

and at the same time most social of human sentiments. He is good who loves, and love makes the Church. It follows that the word must be understood throughout in its deeper meaning and wider application, love to God as well as to the brethren. This is sufficient reason for preferring Tyndale's rendering "love," adopted in the Genevan Bible and the Revised Version, to Wycliffe's word "charity," adopted in the Bishop's Bible and the Authorized Version."

According to the view we have expressed of Paul's teaching, "the praise of love" must not be taken as "partly a digression," it is the climax of his argument. We pass on, however, to what follows. Referring further to the last verse of the xii. chapter, Mr. Edwards says: "*δείκνυμι*. Expositors refer this to what follows. They are right, but it is not the whole truth. The word *δείκνυμι* (show) glances at the purport of nearly all that the Apostle has said in the Epistle. The Corinthians have erred, not merely at setting too high a value on the gift of tongues in comparison with other gifts, but also in priding themselves on other gifts; yea, and in despising and envying their brethren, and forming hostile factions in the Church of God. The surpassing excellence of love as the divinely appointed means of attaining the higher gifts for the edification of the Church is a truth that pervades the whole Epistle. The Apostle here declares that this is the sum of all that he has written, and immediately begins his hymn in praise of love."

This quotation may be regarded as an introduction to the Professor's exegesis of the xiii. chapter, and therefore we desire to fix attention on his starting points of error, from among those of truth. The Apostle does indeed "glance," yea, rather more than glances "at the purport" of his whole Epistle, and while the supposition that the Corin-

thians had erred "in setting too high a value on the gift of tongues," is very doubtful, it is certain they erred "in priding themselves on their gifts, yea, in despising and envying their brethren, and forming hostile factions in the Church of God." The expositor errs, in that he does not perceive that "hostile factions"—party—is the one great evil to be removed; to accomplish which there is but one way. And again, "the surpassing excellence of love" . . . "is a truth that pervades the whole Epistle," yet not as the "divinely appointed means of *attaining possession* of the higher gifts," but as the divinely appointed method (way) of properly employing the higher gifts *possessed* "for the edification of the Church." This will be seen as we proceed. We cite our author, and comment on our way, with all possible brevity. He says:—

"Verse 1. The gift of tongues without love has no meaning, not even to its possessor; for it is love that makes ecstasy significant." The gift of tongues might have a meaning and be significant also, but is of no value to the gifted without love. Verse 2. "The gifts of prophecy and faith have no moral worth without love." "No moral worth" to whom? To the person who without love employs them—*i.e.*, to him the gifts have no value, no reward, or, as Mr. Edwards says truly, "Without love, the man has many things, but in his personal and spiritual worth is nothing." And again he says, "nothing but love will render virtue itself, even in its best manifestations, of any avail before the judgment seat of God." Quite true, but we must say that the "judgment seat of God" is not in the mind of Paul in this argument, if by that is meant the *final* judgment. Our author has a critical examination of the Greek word *καυθήσωμαι* (I may be burned), but he does not supply

any reason for rejecting the exposition which agrees with the argument, and "the meaning is that these deeds and sufferings are profitless to the man that seeks profit in them. He does not gain even the reward of glory which he sought."

On verses 4-7 Professor Edwards says: "From a statement of the relation in which love stands to the gifts of the Spirit, the Apostle passes to an enumeration of the main characteristics of Christian love. We may surmise that his purpose is partly to rebuke the Corinthians for their lack of love." Yea, rather more than "surmise," for as our author says immediately, "He (the Apostle) has constant reference to the distracted state of the Corinthian Church." And again, he says "a close connection subsists between the right and effective use of intellectual gifts and the moral and spiritual state of the heart." What follows is not quite as sound. The Apostle is *not* discussing "the lack of the greater gifts," as caused by "a moral defect," but he is showing that every sort and measure of gifts is valueless to him who is destitute of love.

The introductory remarks of Mr. Edwards on verses 8-12 are exceedingly beautiful, and in themselves alone are worthy of consideration as an illustration of the nature and durability of love. The author's "thought," not "the Apostle's," is suggested by the word "*endure*." The Apostle's thought is not that of simple endurance, when he says "love never fails." He does not mean that it is imperishable, though that may be true, but he does mean that love is all-powerful to prevent or cure faction, to break up party, and unify the Church of Christ as one body; all the members whereof, with or without gifts, shall contribute to the Saviour's idea of perfection as expressed by St. Paul in his Epistle to the Ephesians: "Speaking the truth in love, may

grow up into him in all things, which is the head, even Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part maketh increase of the body unto the edifying of itself in love." That is what the Apostle means in the chapter under consideration. As we have said, love is all-powerful for edification, building up right-wisely, and is therefore compacting, not disintegrating. It follows that the most needed instruction for the Corinthians is given by Paul in this xiii. chapter of his First Epistle, for by the supremacy of love they would be able to conquer prejudice and pride, and shine forth in all the brightness of the Saviour's reflected glory--"meek and lowly in heart."

Professor Edwards presents no new phase of interpretation when he gives his views on the verses 9-12. His phraseology is tinged throughout with the coloring of partial knowledge which he supposes to be expressed by the English version, "we know in part," a phrase which has done good service in homiletics. On verses 9-10 he says: "The temporary character of the charismata is proved by their essentially partial nature." "Knowledge and prophecy are a partial and imperfect condition of Christian wisdom and revelation." Proved as he supposes from the 9th verse. On verse 11 Mr. Edwards says: "The cessation of what is partial in the spiritual development of a Christian is compared to the transition from childhood to manhood." On this change we have an elaborate statement of its process, etc. "It means," he says, "not only that the man lays aside the things of the child, but also that he has brought that period of life to a close." Admitting that the Greek word *καταργεῖν* has that fullness of meaning, it only further confirms the

opinion expressed in previous papers, that Paul has reference to the facts of his own experience, so that when he became a Christian, the Jewish period of his life was completely ended. He came out of darkness into light—out of childhood into manhood. On verse 12 we have the same misconception of the Apostle's reasoning. Mr. Edwards says: "Another illustration of the change from partial to perfect. The partial is like looking at a reflection in a mirror, the perfect is like seeing the thing itself. The former verse refers to the difference between the present and the future capacity of the Christian to understand spiritual things. Now, the Apostle speaks, not of the organ of knowledge (Neander), but of the difference between the present and the future revelations themselves." Whereas the Apostle is declaring the difference between those who look into a mirror with their vision, their power of discernment obscured by party prejudice, and those who are freed from such obscurity, whose eyes are clear of sinful dust, their hearts being filled with perfect love. It follows that our author's illustrations of Paul's metaphor, whether from Plato or Philo, are entirely wide of the mark. The mirror was considered perfect or imperfect, as the beholders were perfect or defective, and therefore the results varied accordingly. "Now" and "then" refer to states of mind, and not to different periods of time. And there is therefore no ground in St. Paul's argument for the author's quotation from Leibnitz, where he says: "Our knowledge of God in the present life is symbolical; but when Christ appears it will be intuitive." And so, in reference to Mr. Edwards' definition of the Hebraism, "face to face." "It is," he says, "admirably adapted to express the Apostle's notion that all perfect knowledge of God comes through personal fellowship

with Christ at his appearing." But the fact is that Paul has not that doctrine in his mind in the xiii. chapter, and in the phrase (face to face) assures his readers of that reciprocal knowledge of God and of each other which they possess who are wholly free from party feeling, and who by mutual manifestations of Christian affection know as they are known. Paul is not illustrating what our "knowledge of God" shall be in futurity, but is unfolding the mystery of a rich spiritual experience as affecting the relationship of Christian brotherhood. One in Christ, the unity is recognized, and we together rejoice in the Communion of Saints—the Holy Catholic Church.

On verse 13, Principal Edwards concurs in the opinion of many, that "these three"—"faith, hope, love," abide for ever, and refutes the idea of Chrysostom and some others, that faith ceases "when Christ appears." "Chrysostom was led to deny the need of faith in heaven, by his definition of faith," which is to the effect that "faith ceases when the promises are fulfilled." Now there is no room in Paul's assertion regarding "these three," for any speculations on the philosophy of a future state, for he is not writing on that subject. He is describing the active principles of Christian life in the Church of God throughout the probationary state—in this life. We must therefore disagree with our author, or with those whose opinions he has cited. He says, "Of ever-abiding, moral excellencies, love is the greatest. The superiority of love over prophecy and knowledge is represented in the eternal duration of love." "The superiority of love over prophecy and knowledge" is not what Paul states. Neither does he declare "the eternal duration of love," but it is the "greatest" over "faith and hope," as qualities which govern the life and activities of those who

constitute the body of Christ. Mr. Edwards has the following critical observations : " Strictly speaking, ἡ ἀγάπη at the end of the verse is not the ἀγάπη of the preceding clause. The latter is the sentiment generally. The former is that special form of the sentiment which Christianity produces and leads to perfection. *This* love is greater than faith, greater than hope, great than love itself in every other form or manifestation." We must reject the criticism, and the peculiar application of it. In behalf of St. Paul, we affirm that all through his grand hymn consisting of the xiii. chapter, his theme is of *one love*—not a "sentiment," but a spiritual power, which "Christianity produces and leads to perfection."

We do not wholly agree with certain forms of expression which Mr. Edwards adopts in his concluding paragraph on the xiii. chapter. Those who have carefully followed our lines of exposition will perceive the points of divergence, and we shall therefore content ourself with the quotation, which has many excellencies : "In what respect love is greater than all graces the Apostle does not tell us. Hints may be discovered in the chapter. For instance, love is not merely human or angelic, but is the highest attribute of God himself ; and love it is that exercises, in their highest forms, the graces of faith and hope. A lower form of faith in Christ is possible without love. This is the justifying faith, which consists, not in a delight in God's perfections, but in an "apprehensio meritorium Christi." A lower form of hope also precedes love : the hope of safety and of happiness. But peaceful trust in the Heavenly Father and fellowship with him in holiness spring from love. Hope also maketh not ashamed when the love of God is shed abroad in a corresponding love in our hearts. (Rom. v. 5.) Again, love

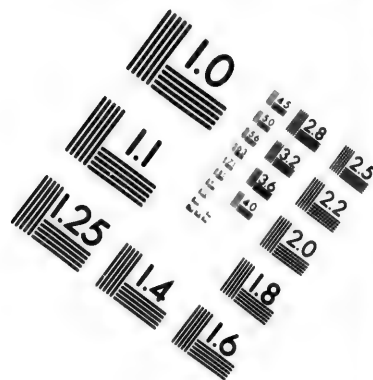
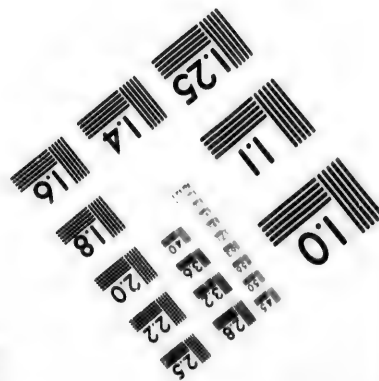
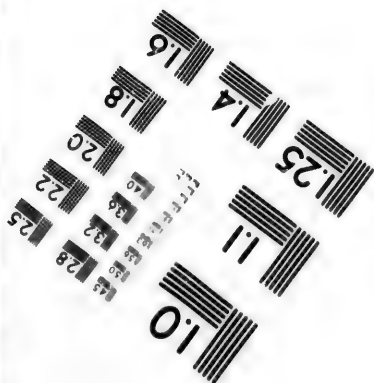
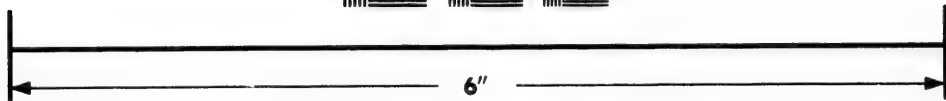
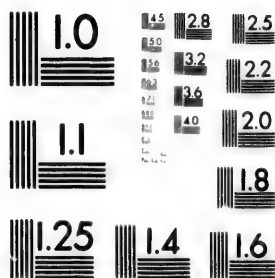


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is superior to faith and hope, because it is the perfection of all moral goodness (verses 4-7). There is indeed a *nexus* between faith in Christ and holiness. But faith is not a germ of holiness. Love on the other hand, is holiness, both in germ and in its perfect development."

The views of Mr. Edwards on the beginning of the xiv. chapter are in accord with his exposition of the xiii. chapter, and therefore we refrain from further criticism. It is enough to say that the "praise of love" is not by St. Paul anywhere declared to be "the best way to attain the 'Charismata.'" It is the best way to "use" them, because "love never fails" to sanctify all gifts, and bring their possessors into harmony with each other in all Christian effort toward the completion of the Living Temple.

EDWARDS ON THE 9TH CHAPTER.

It will be remembered that in our exposition of this portion of St. Paul's First Epistle to the Corinthians it was our purpose to show that the Apostle contended for the highest prize in the gift of His Master, and that in the ix. chapter he describes the motive power which led him to pursue his course of zealous exertion for the salvation of men. His holy soul was animated with supreme love to Christ, and with love to men for Christ's sake. He was not afraid of losing his soul, but he resolved to win the special prize to be awarded to those who gave up all—absolutely all—for "His Name which is above every name." Love as a supreme, all-controlling affection, governed the whole Christian life of the blessed Apostle. Mr. Edwards's Commentary confirms this view of Paul's character and aim. It is chiefly when he reaches the end of the chapter that there is a manifest failure to appreciate the application of the Apostle's

argument. As will be seen, Mr. Edward's recognizes a "special prize" contended for, over and above salvation, which is by faith alone.

The portion of the Epistle now under consideration is included in Mr. Edwards' "fourth division" of it. He says: "The Apostle's division of the subject may be thus divided: 1. A statement of the two opposite Christian conceptions of liberty and love (chap. viii.). 2. Their reconciliation exemplified in the Apostle's own conduct (chap. ix.)." It is not necessary to quote the three other divisions. The ix. chapter is an exemplification of the reconciliation of liberty and love in the conduct of the Apostle. Therefore to that our attention is confined. As an introduction to the exposition, our author observes: "This chapter stands in close connection with the preceding discussion of the law of love as it regulates the action of Christian liberty. The Apostle's conduct is an instance of self-denying abstinence from lawful things for the sake of others. The main thought of the chapter is stated in verse 19, the rest being either an expansion or a proof of this thought in its two opposite aspects. First, he proves from the fact of his Apostleship that he is free. As instances of the application of the Christian conception of liberty, he specifies freedom from restriction as to food, freedom from obligation to abstain from marriage, and freedom to claim maintenance at the hands of the Churches. Second, he is resolved, notwithstanding this, to forego the exercise of his rights in these things, that he may have more power to gain men through the Gospel, as a runner or boxer undergoes hardship when he is in training for the race or the ring." We have given this quotation in full, concurring in its general ideas. It is chiefly at fault in supposing that "to gain men through the

Gospel" was the only motive of his passivity and of his activity. The rewardability of abundant, self-sacrificing deeds of love is present in the mind of Paul, and he had already shown how great a loss of reward would be suffered by those who were not prompted by the same energy of divine love in Christian work. They need not necessarily forego their rights as he had done, but all must be ready if need be to suffer in like manner, if they would be sharers in the greater gifts of God, who rewards now and hereafter every man according to his work.

Mr. Edwards' exposition of the 17th verse is substantially in agreement with our own. He has very carefully analyzed the views of other commentators. His own is thus given: "If his preaching is a business transaction, he expects to make profit of some kind or other; if it is not, then the only explanation that can be offered of his having undertaken such a work is that he is a steward carrying out the injunctions of his Lord. As a preacher of the gospel, therefore, he has no occasion of boasting. His glorying and his reward must be sought in his preaching the gospel without charge."

Thus we reach the Apostle's grave question, "What then is my reward?" or as Mr. Edwards puts it, "What reward, then, is the reward reserved for me." Again, "He speaks of a peculiar reward which would be bestowed upon him for preaching the gospel without charge." As previously expressed, agreeing with Alford and Evans, we are of opinion that the question is continued to the end of the verse, and that the question and answer are blended, and yet does not contain the whole answer, for "the consciousness of preaching freely a free gospel was '*not* the Apostle's *only* pay' or reward 'for declining to be paid.'" Our author says under verse 19: "He refuses payment in money that

he may make the greater gain in souls." That we have understood all along to be another part of his reward, but we desire to say here **emphatically** in reference to all phrases of this kind scattered in **most** recent commentaries in regard to pay in souls saved, that they are resting on a wrong basis. It is enough to say that the **measure** of success in preaching is not the measure of ministerial reward. Success in some aspects may gain reward. There may be success and no reward from the Master, and there may be reward justly given where there is no visible success.

"Verses 24-27." On these verses Mr. Edwards says: "By the two illustrations of runners in a race and boxers, he shows the necessity for special exertion and unusual self-denial in order to win the reward. That reward is not eternal life (which is not a *μισθός*), but assimilation to the spirit of the Gospel. To gain the prize has not been given to all Christians." We may not understand Mr. Edwards, but we do not see how "assimilation to the spirit of the Gospel" is a reward any more than "eternal life," and to gain that prize, "the spirit of the Gospel," is the privilege of all believers. Our author has surely missed the meaning of the Apostle's "two illustrations." It may be that "the Apostle wishes to teach the difficulty of winning and the unspeakable worth of the prize," but he assuredly does not teach that any honest, earnest runner in the Christian race will lose his soul. As for himself the Apostle ran his race in confidence. On the 26th verse Mr. Edwards very properly makes him say, "I am running in a race *for a special prize*," and after expounding Paul's method of hitting or racing, we are brought to the 27th verse—the verse which has occasioned so much discussion to bring it into harmony with certain forms of dogmatic teaching. Our author is

reticent as to his own impression of Paul's becoming a "cast-away." He gives no distinct idea of what the Apostle was in danger of losing. His "special prize," "the crown," was not "eternal life." That is the gift of God through faith in Christ, not of works, lest any man should boast.

We quote the whole of Mr. Edwards' final paragraph on this ix. chapter. He says :—

"ἀδόκιμος, 'rejected by the umpire'; in allusion to the examination of the combatants at the close of the contest, when, if the victor was proved not to have contended in strict accordance with the conditions, he forfeited his crown. The word is derived, not from δοκιμάζειν, but from δεχόμεναι, and always has the passive meaning, 'rejected.' There is no allusion to 'assaying fire' (Evans). 'Castaway,' 'rejected,' are better renderings than 'unapproved.' The Genevan version has 'reproved,' *i.e.*, of men; and it has been said that the rendering was adopted for doctrinal reasons."

We do not understand in the passage any "allusion to the examination of the combatants at the close of the contest." That may have been the course pursued. Combatants were examined before the contest, and the business of the umpire was to decide who first reached the goal or won the special prize, which could be for one only in each contest. In the Apostle's own case, he is not trembling lest he lose his soul and go into perdition, but he is resolved to win an "exceeding great reward," and to that end he vowed to forego all the ordinary privileges of human society and personal gain. "Liberty and love" are reconciled and developed in the character and aims of the Apostle. He escapes the danger against which he had warned the Corinthians in the iii. chapter, and he exemplifies the love which he describes with divine unction in the xiii. chapter. The two parts of

the Epistle, the iii. and ix. chapters, are summed up in the conclusion of the xiii. chapter: "And now abideth faith, hope, love, these three; but the greatest of these is love." Of "these three" Paul's life and marvellous career is the most notable example of the "greatest," since Jesus, the impersonation of divine love, went to His Father. Him hath God (the Father) highly exalted because he was obedient unto death. Him also will the Son highly exalt who could say in the presentiments of abiding "bonds and afflictions," "None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus to testify the Gospel of the grace of God." (Acts 20-24)

The relativity of chapters x. and xi. to the argument and purpose of Paul is very beautifully shown by Principal Edwards throughout his exposition of those portions of the Epistle. Many difficulties are removed. Paul is evidently answering more of the perplexing questions proposed by the Corinthians: questions which were the occasion of party strife and contention. The whole Epistle is one closely reasoned argument for unity and love as against party discord. This fact of Pauline harmony of thought and illustration was never more clearly established than in the excellent Commentary of Principal Edwards. On chap. x. 10, Mr. Edwards says: "The murmuring of the Corinthians manifested itself in party spirit and strife—the pride, boasting, foolishness and bitterness, with which Clement of Rome charges them." (p. 249.) On verse 17, respecting the Lord's Supper, it is taken as proof of the statement that the unity of the Church is a consequence of the oneness of the sacramental bread. For we all have the same spiritual life, having all received the same fulness of grace. "Bread" in

both clauses means, not literal, but sacramental bread, the means of communion with Christ's body."

On chap. xi. 18, we have this remark: "It is not improbable that the dissensions at the Lord's Supper had some connection with the parties into which the Church was divided, but what connection we cannot tell." (p. 284.) On page 288, referring to verse 21, our author says: "What was intended to be a communion became an occasion of discord." Thus, in this and in many other ways Mr. Edwards leads on to the proper conception of Pauline thought through the xii. chap.—when the climax is reached and we join in the symphony: the song of love in the xiii. chap.

We have additional confirmation of the harmony of the First Epistle to the Corinthians as we have explained it, in the clear exposition which Principal Edwards has given of the xv. chapter. We refer to his remarks on a part of the 58th verse, to which we direct the special attention of the student. He says: "*περισσεύοντες*. Faith in a resurrection produces a consciousness of boundless and endless power for work. In the case of a believer, youth's large dreams never contract into commonplace achievement. The thought of finality in life and work gives place to the hope of an eternal enlargement of sphere, ever-increasing powers, evermore effective service. *Περисσεύω* has always a comparative meaning. Here it expresses the thought of infinity of aim. We have had several intimations in the course of the Epistle that the Apostle considered the root of the evils that were sapping the Christianity of the Corinthians to be spiritual lethargy. From this sprang their pride, their factions, their tolerance of immoral lives, their intolerance of honest errors of judgment, their unspiritual conception of truth, and their impatient scorn of doctrine not materialistic." To which

we add this quotation : " The Apostle began the discussion by declaring that if there is no resurrection of the dead his preaching and their faith were equally vain. He closes his argument with an appeal to their Christian conscience and their conviction that, because there will be a resurrection, their humble toil (*κόπον*, cf. note on iii. 8) from day to day in the work of the Lord will be no more in vain than their faith in Christ, no more in vain than the ministry of the Apostles, no more in vain than Christ's death and atonement." That is according to iii. 8. " Every man shall receive *his own reward*, according to *his own labour*." Or in other words, *He shall not suffer loss*, (cf. iii. 14).

It is true the resurrection argument assures the believer of " full reward " in connection with that future event, " when the Lord Jesus shall be revealed from heaven ; " . . . " when he shall come to be glorified in his saints, " (II. Thess. i. 7, 10). And unquestionably the whole argument of the Apostle looks forward to that day, and for the fulfilment of his own anticipations. But this does not diminish the value of his reasoning against partizans on the ground that they must suffer loss here, in this world, as they must in the hereafter. The final trial cannot be regarded as a reason for avoiding the results of trial by due authority under the guidance and influence of the Holy Spirit. " Let both grow together until the harvest, " our Lord's answer to the servants of the parable in Matt. xiii., has nothing in it to justify indifference as to the character and conduct of persons who hold membership in the Church of Christ. To hold such an opinion would be in conflict with Apostolic teaching, especially that of Paul in this Epistle to the Corinthians. As Mr. Watson observes in his beautiful exposition of St. Matthew's Gospel, " the parable must be understood

as not referring at all to questions of Church DISCIPLINE." So also the finality of awards in the GREAT DAY does not now inhibit such proceedings as Paul directs to be taken for the purification of the Corinthian Church. That there shall come a time of perfection and reward other and greater than that attainable here below, is plainly taught in the conclusion of that grand illustration of the power and results of faith contained in the xi. chapter of the Epistle to the Hebrews, verses 39, 40 : "And these all, having obtained a good report through faith, received not the promise ; God having provided some better thing for us, that they without us should not be made perfect." Meanwhile, and continuously, "God is faithful, by whom ye were called unto the fellowship of His Son Jesus Christ our Lord." (I. Cor. i. 9.) A present experienced "fellowship," consummated, when HE shall appear.

In this spirit of joyous faith and love St. Paul closes his Epistle, and Principal Edwards has delightfully touched the harmonious strain in his notes on the final verses, " Verse 23.—From mystic utterance the Apostle calmly passes to the closing prayer that the grace of Christ should abide with them. The risen Christ is the source of all spiritual blessings. Cf. II. Cor. xii. 9. The *meta* here expresses more than the dative of i. 3. It means ever-abiding intercourse, which is the strongest possible contrast to the rejection implied in the anathema of verse 22, and the anticipation by faith of the second coming of the Lord to which *maran-atha* refers. It is "the grace of Jesus Christ," inasmuch as the love of God becomes an actual gift to man through Christ." Verse 24.—"After solemn warning and sharp rebuke, as their father in Christ Jesus, he assures them of his love. It embraces all, even those that stirred a factious spirit against his authority ; for his authority over them sprang from their common union with Christ Jesus." (pp. 475-6.)

NOTES ON DEAN ALFORD, ETC.

THE learned Dean of Canterbury, Henry Alford, D.D., published "The Greek Testament" with a critically revised text, &c., and a critical and exegetical commentary, "for the use of Theological Students and Ministers." A work so profound in its erudition and so painstaking in its discrimination, demands and deserves calm and careful consideration. As it was written and published for "use" it has claims on every student of the New Testament. These notes are restricted to an examination of the Dean's views on those portions which had most strongly impressed us as being misinterpreted by previous writers on Paul's Epistles. There are remarks of the Dean in his "Prolegomena" of the First Epistle to the Corinthians, which go to show that he entertained a somewhat different view of "parties" in Corinth from those expressed by other commentators. Referring to his own definition of parties, he says: "It will be seen . . . that I do not believe these tendencies to have developed themselves into *distinctly marked parties*, either before the writing of our Epistle or at any other time." And again, he says, "Ecclesiastical insubordination and ambition were then the faults of the Corinthian Church." Admitting this, we infer the existence of a divisive spirit the origin of contentions and the occasion of glorying in men,—such as Paul describes and condemns. The Church remained one, but the spirit of unity was wanting, and it was as though divided into pieces or parties. The spirit of party became developed later, and there arose from that sadly germinant seed the widespread fruit of divisiveness visible in all lands.

On this wise the feebleness of modern churchism is accounted for. All our improvements in form and adaptation of special methods of revival, fail in point of fact. Like the Corinthians we are "children," like them we are "carnal."

On verse 1 chapter iii., referring to the condition of childhood, Alford says: "He would not speak to them in the perfect spiritual manner above described (chap. ii.) seeing that they were carnal, and still remained so, as was shown by their divisions." Again, "he (Paul) speaks of his first visit to Corinth, when they were recently admitted into the faith of Christ,—and excuses his merely elementary teaching by the fact that they then required it. *Not this*, but their *still requiring it*, is adduced as a matter of blame to them." But for their condition of childhood they would have been capable of receiving the higher knowledge of evangelical purity and power: not that they would gain it in a future state, but that *now* under the light and influence of the Holy Spirit, they would attain to the deep things of God—"the mind of Christ." Now turning to Alford on chapter xiii., where, as we conceive, there is a distinct reference to the same state of childhood and for the self-same reasons, the learned Dean says on verse 11: "Analogical illustration of verse 10." Of this 10th verse our A. V. says, "We know in part and we prophesy in part." Verse 11: "When I was a child I spake as a child," &c. Without any further light on this condition of childhood as descriptive of the religious state of certain of the Corinthians, Alford gives his view of the meaning of the 12th verse, thus: "Contrast between our present sight and knowledge, and those in the future perfect state. *γὰρ* justifies the analogy of the former verse: for it is just so with *us*. *ἄρτι*, in our *present condition*, until the Lord's coming." According to this mode of exposition

the Apostle is made to affirm that childhood remains until the second advent, whereas his purpose throughout the Epistle is to show that it was the privilege of the Corinthians, as it is to-day the privilege of all believers, to grow up into manhood : that height of knowledge and experience attained by the Apostle when he, putting away the childishness of Judaic illiberality, opened his heart to receive and make manifest "the wisdom of God and the power of God" in the revelation of redeeming love. The topics of the Epistle in the iii. and xiii. chapters are the same. As to the iii. it is there seen that they still required "elementary teaching"; as to the xiii., we are shown that the way of deliverance from childhood and darkness is in the possession and practice of "love"—that love divine by which Paul escaped from the debasement of religious babyhood.

Coming now to what has been considered the yet more difficult part of the iii. chapter: The building—the builders—the work—the workmen—the durable and destructible, &c. There is not, in Alford, anything specially divergent from the ancient and modern method of dealing with them. Referring to verse 9, where the "building" appears, Alford says: "This new similitude is introduced on account of what he has presently to say of the *different kinds of teaching*, which will be more clearly set forth by this, than by the other figure." If Paul had "presently to say" anything about "different kinds of teaching," he forgot to say it, for he in reality says nothing on that subject. He speaks of different "works," but these are the characteristics of the workers: the difference of spirit and purpose: the difference between party and no-party: the difference of divine love and human self. And hence the warning, "Let each man take heed *how* he buildeth thereon." On this Alford says,

“ $\pi\omega\varsigma$, emphatic=here, with what materials.” Certainly $\pi\omega\varsigma$ is the emphatic word, but has no relation to the materials of a building. It was quite natural that Paul should illustrate the *how* by the use of figurative language drawn from a building having its various builders, because his purpose was to show what was good and what was bad as to motive, or to show what was valuable and rewardable, and what would be worthless, tested by the divine methods of scrutiny. So then the *how* relates to the mental and spiritual state of the worker—his work outwardly is no proof of work at all. The mind is the man,—and to many regarded as workers, the Master will say ye know not what manner of spirit ye are of.” We say here in regard to the emphatic *How*, that it is not the quantity of work done, nor any sort of materials used that affects the caution, or that is affected by it, but it is the disposition of heart governing the workman. As Alford observes on the 12th verse, it refers “to the duty and reward of teachers,” but duty rests on the constraining love of Jesus, and reward follows work done in love for Him and for his glory; not work done from party or sectarian considerations. And therefore we agree with Alford “that the various materials specified must not be fancifully pressed,” &c., because after the varieties of material figures are introduced, Paul says “*each man’s work* shall be made manifest,” it shall be made known whether his heart was right—in unison with Christ, or whether he was governed by “worldly wisdom” in all he did in relation to the temple of God.

The time and manner of testing each man’s work are largely dwelt upon by Dean Alford. His opinion in general accords with the views of most of St. Paul’s expositors. “The day” is the final judgment day, “the fire” is they know not what. The purpose of Paul to reform and revive

the Corinthian Church, and to teach all men the folly of self-righteousness and sectarian zeal, is lost sight of. "Duty and reward," according to Alford, are under consideration, but he does not perceive that "burnt," destructible things means the loss of reward and nothing more. The work is lost as to reward, but the worker is saved because he is himself resting by faith on the ONE Mediator—the ONE Foundation; he loses what he thought to gain, he gains what he would have lost but for his personal trust in Christ. The revealing, searching, trying fire of the divine spirit removes or destroys the human accretions which dishonour the Saviour and keep the soul in a condition of childhood. But even the faith of a child—faulty in experience, and dwarfed as to growth, is not to be despised: God can save to the uttermost, delivering us from all pride and self-seeking; the bruised reed he will not break—the flickering wick he will not extinguish. (Isaiah xl. 3.) That is the teaching of Paul. There is a basis of faith in those whom he warns, as Alford says, "against self-conceit," as in the verses 18–20; but these are they also of whom Paul speaks in the 17th verse. Hence the absurdity of supposing that *spiritual death*—or destruction, is threatened against those who, by false zeal, mar the temple of God. They who work for a party dishonour the temple, and they shall be dishonoured by being deprived of that reward of distinction which they vainly sought. It follows that the warnings and exhortations of verses 18–20 are directed to the thoughtful who may have erred through ignorance or vanity. A change—a reformation was possible—the grand result of Apostolic teaching was not to be deferred to the judgment of the great day. Paul's letter and his official visitation were designed to produce conviction of error and reformation of manners. Each man's work

would be made manifest : the day—the sunlight, would reveal, what was and what ought to be. The wood, hay and stubble of pride and prejudice would be consumed by the grace of God, the fire of the Holy Spirit. It is a hard, painful operation for a man to become a fool, that he may be wise, and so in these last days of multiplied churches it may be hard and painful to give up our sectarian prejudices and recognize each other as on the platform of religious equality before God. Yet here is the abiding, unrepealed law. “We that are strong ought to bear the infirmities of the weak, and not to please ourselves.” “Wherefore receive ye one another, even as Christ also received you, to the glory of God.” St. Paul shows the only way to attain Christian, spiritual unity, which is the true organic unity, and that is “walk in love”—“speak the truth in love”—“let love be without dissimulation.” We may want more light, but we certainly require more love, for “when that which is perfect is come, then that which is of party shall be done away.”

We are not desirous to extend our remarks on Dean Alford's exposition of Paul's doctrine of rewards and their probable loss, but the farther we go, taking in what he says of the ix. chapter, we find a concurrence in the sentiments we have expressed as to Paul's argument in the iii. chapter. “Stewardship and the fruit of fidelity” is one of the topics of the iv. chapter. Alford says on verse 4 : “There can be no reference (as Meyer) to *forensic justification* here, by the very conditions of the context : for he is speaking of that *μισθός* (reward) of the teacher, which may be lost, and yet personal salvation be attained (see iii. 15).” It thus appears quite evident that Paul is treating on the same topic in both parts of this Epistle,—fidelity to Christ with its rewards and the opposite or antagonistic principles with their conse-

quences—loss of reward. These expositors, however, claim that discovery of solid goodness and weak profession is relegated to Christ's second coming. Certainly the final decision will then be made manifest. On verse 5, Alford says: "So then (because the Lord is the sole infallible adjudicator) decide nothing (concerning us, of merit or demerit) before the time, until the Lord shall have come who shall also bring to light (throw light on) the hidden things of darkness, and shall make manifest the counsels of the heart." But as intimated in another place, we affirm that Paul hoped for and argued to obtain a visitation of the Lord Jesus in spirit and power now, in this world, that the evil workers in the Corinthian Church might be brought to a sense of their danger, and abandon their party projects. So on verses 14–21 Alford says: "Conclusion of this part of the Epistle: in what spirit he has written these words of blame—viz, in a spirit of admonition, as their father in the faith, whom they ought to imitate. To this end he sent Timothy to remind them of his ways of teaching,—would soon, however, come himself,—in mildness, or to punish as the case might require." Taking the words concluding this iv. chapter, Paul really means to visit Corinth, knowing and determining that others shall know his Apostolic authority, "and I will know"—Alford has it "I will inform myself of"—rather I will approve, "not the speech of them that are puffed up, but the power," those who show by their works of love that the power—the Spirit of God—dwelleth in them: "For the kingdom of God is not in word (puffed up) but in power: that which exterminates every root of bitterness, especially the bitterness of party zeal. Thus Paul, in the name of Christ, having the "mind of Christ" by the authority of Christ, would come in the stead of Christ, there and then bringing to light the

hidden things of darkness. He would then reward with approbation the faithful, and use the rod of discipline, the power of reproof, and if need be excision, toward those who dishonoured the temple of God, fulfilling the decree "He that dishonours the temple of God him will God dishonour."

Work and reward, as a specific subject, is resumed in the ix. chapter. Alford regards it as a digression, but yet Paul "illustrates the spirit of self-denial which he professed in the resolution of chap. viii. 13." That, be it remembered, was only a very small part of Paul's conduct, and is not enlarged on in the ix. chapter. Here we have a development of his special conduct (work) as a preacher, in order to win a special reward. He did not consider himself entitled to reward (special) for doing what, as a steward, he was under obligation to do. "I have," as Alford puts it, "no μισθός (reward) for merely doing what is my bounden duty." "What then is my reward?" the question, does not properly end there, but includes the fact of preaching without cost, or according to Alford, "What reward have I in prospect that induces me to *preach gratuitously*?" "The reward must have been great and glorious in prospect." Truly, but the reward did not consist only in that he would, by his chosen method of life, bring many sons to glory. He might even do that and yet miss the reward. But the zeal of Paul was more than human; it went beyond all the ordinary rules of human activity. It was Christlike throughout, and therefore he aimed for, or he ran to obtain the higher rewards which follow self-sacrificing devotion to the Son of God. From this high position of glory Paul resolved not to be a "cast-a-way."

Alford, and also others, find complication in St. Paul's metaphors, as concerning fighting and running. But does

not the complication arise from expositors troubling themselves with certain methods of procedure alleged to have been practised in connection with the ancient games? Parables and allegories are never to be applied in all their details. It is possible, as Alford and others affirm, that "an examination of the victorious combatants took place after the contest, and if it could be proved that they had contended unlawfully, or unfairly, they were deprived of the prize, and driven with disgrace from the games." Did then the Apostle dread this scrutiny and its consequences? We do not think such an examination was in his mind as to himself, but he had reason to fear for many to whom he wrote, because they were violating the first and fundamental law of Christian warfare, "thou shalt love thy neighbour as thyself." They were "puffed up one against another." And so Alford referring to the 27th verse declares "And this he says with a view to show them the necessity of more self-denial."

As to the finality—cast-a-way, rejected—the good Dean never intimates that Paul foreshadows an everlasting personal condemnation—a consignment of his soul to perdition! Neither does he distinctly convey the idea contained in the argument of Paul, which is the possible loss of his special prize. And therefore on this part of St. Paul's First Epistle to the Corinthians, Dean Alford's valuable work is defective. With him, as with others, the defect arises from a misconception of St. Paul's course of reasoning in the iii. chapter. There, the warning consists in "*how*" to work, without loss of reward—of honour; and so in the ninth, the same lesson is taught; "let each man take heed *how* he buildeth thereon," or how he worketh for God. The secrets of the heart are known to God, and they are revealed in "the day" of his power.

Turning now to Alford on the xiii. chapter, it is not necessary to say much in the way of criticism, because he has followed the traditional methods of exposition, and on these we have ventured to offer what is deemed a sufficient refutation. In our humble opinion, much of the *spirit* of Paul is beclouded in the *letter* of verbal criticism. We do not undervalue verbal criticism, but we are persuaded that if expositors had put themselves by the side of Paul relative to his place and work at Corinth, they would not have mistaken his meaning. Alford calls this chapter "The Panegyric of Love," Meyer "A Psalm of Love," and Edwards designates it "The Praise of Love." They emulate each other in their definition of the all-powerful gift of grace. "An eminently excellent way," says Alford, and so he, as well as the Apostle, begins the consideration of the "panegyric," before commencing the xiii. chapter.

We have endeavoured to show that this portion of Paul's letter begins with the 27th verse of the xii. chapter. In this opinion we are confirmed by Alford, who on verse 27 says, "Application of all that has been said of the physical body, to the Corinthians as the mystical body of Christ." An "application" is always considered a separate part of any discourse. This then being the application, it is not theoretical, but practical, and it is the Apostle's purpose to show that the body is not organically one, if the parts do not mutually fulfil their several functions. If the head should say to the feet I have no need of you, it would show ignorance and disaffection, and so of other parts of the body. Even the "more feeble" or "the less honourable" are "necessary." In the spiritual body of Christ—the Church—a similar distinction exists. There are divers kinds of gifts, corresponding with these diversities of the physical body. But as the body

without the spirit is dead, so the Church is practically dead, unless love, the soul of Christianity, pervades every part, and constrains every member, the feeble and the strong alike, each in his own sphere to do the work assigned, according to the will of Him who "hath set some in the Church," for one purpose and some for another. All the gifts of God are not bestowed on one man, neither are special gifts distributed to every man. Yet all may desire earnestly the best gifts, but as the desire may not bring the best gifts, Paul says "And a still more excellent way show I unto you," which is, to use the several gifts already granted, under the unifying influence of LOVE. Without it, all is valueless, "I am nothing." Moreover, the absence of love is divisive. It may not be hate, but it is impossible for the soul in its emotions and outgoings to be wholly neutral. And hence in Corinth the Church's activities had become partizan and therefore imperfect. Perfection consists in love—and love maketh perfect. That is the perfect state, which abolishes the party state. Love brings its possessor from the littleness of childhood to the maturity of manhood. Love removes the party veil which obscures the vision of God in the soul, and then face answereth to face as knowledge responds to knowledge. In the Church through all the ages the grand principles of vitality and progress are faith—hope—love: these three abide, but the greatest of these is LOVE. As more extensively shown elsewhere, this we take to be the meaning and argument of St. Paul. On his words contained in verses 9–13 inclusive, Dean Alford for the most part accepts former expositions. He does so in reference to what he calls "allegorical illustrations," and as to "contrast between our present sight and knowledge, and those in the future perfect state." And these false interpretations occasion a detraction of the

power and privileges of the believer, for Dean Alford says, "In this life we *are known by* God, rather than *know* him"; a statement at variance with the word of Christ, and the testimony of his Apostles. The Dean expatiates pleasantly in proof that faith, hope and love, "these three," are perpetuated in the Church triumphant as in the Church militant. It may be so. It is not a matter of importance; but it is of vast importance that the Church should know wherein lies her chief strength for consolidation and aggression. It is well to know that gifts and powers and prerogatives, whether divinely or humanly bestowed, are of no value to the possessor without love, and the exercise of them in the spirit of party, is offensive to Christ, and keeps the world in ignorance of his great salvation. Against the evil workings of party, Paul wrote his First Epistle to the Corinthians, and we may fear that the prevalence of sectarianism and Churchism is so great and has become so tolerable, and on the whole so agreeable, that there is a willingness to accept a meagre interpretation of Paul's words rather than submit to the process of burning up the wood, hay and stubble of party work. A change has come—is coming—and it has sometimes occurred to us during hours of meditation, that the grand, bright day of UNION and fellowship would shine upon the world's darkness more speedily if the words and warnings of the blessed Apostle Paul were properly understood and practised.

In the preceding observations on Dean Alford, we have not dwelt on his translation and interpretation of St. Paul's peculiar phrase *ἐκ μέρου*, but after frequent examination of his criticisms and references, we cannot refrain from pointing out what we conceive to be contradictions and fallacies, which, in his case as in others, are the result of accepting

traditional interpretation. Agreeing as they do, that Paul in the 9th verse of chapter xiii. is affirming the imperfection of human knowledge in this world as compared with that of the future state, they all must needs translate the preposition *ἐκ*—in (*ἐκ μέρους*—in part), notwithstanding the plain and indisputable fact that *ἐκ* is never used when *in* is meant. Dean Alford admits that *ἐκ μέρους* occurs only in the xii. and xiii. chapters of this First Epistle to the Corinthians. The words “in part” occur three times in the A.V. of Paul’s Epistle to the Romans, that is in chap. xi. 25, and in chap. xv. 15–24. In the first, the A.V. reads, “blindness in part is happened to Israel;” in the second, “I have written the more boldly unto you *in some sort* ;” in the third, “if first I be *somewhat* filled (gratified) with your company.” We have said the words “in part” occur three times in the Roman Epistle, not that we accept the translation, but because the Greek, differently translated in the A.V., is in each place the same. In the R.V. the first “in part” is retained, but in the other two quotations “in some measure” is substituted for “in some sort” and for “somewhat.” The sense, however, in each case is the same, and is not expressed in any of the translations. Now turning to Alford’s Greek Testament, I. Cor. xii. 27, where *ἐκ μέρους* first occurs, he directs us to “see Rom. xi. 25 reff.”—but seeing that verse and also the other two above cited, we find the words are not *ἐκ μέρους*, but *ἀπὸ μέρους*, both prepositions governing the genitive, and yet they have not the same signification. As to the passages under notice, on the first, blinding or hardening was manifest: as “from a part, not as from the whole of Israel.” The same idea of limitation applies in the other two citations. “Of a part,” boldness was necessary, for they were not all of the same mind in regard to his ministry,

and the Apostle anticipated companionship "from a part." On this last passage Dr. Adam Clark has the following note: "*Nevertheless—I have written.* Notwithstanding this conviction of your extensive knowledge in the things of God I have made bold to write to you *in some sort* (ἀπὸ μέρους) *to a party* among you, as some learned men translate the words, who stand more in need of such instructions than the others." The same phrase occurs in II. Cor. i. 14, and in the same sense, for here the Apostle with gentleness reminds the Corinthians that "from a part," his relationship to Christ as an Apostle, and to them as believing brethren, was recognized or acknowledged, as he also recognized their fellowship in Christ, which would be made manifest "in the day of the Lord Jesus"—that is, whenever the power of His love should prevail.

It will be observed that we have given an uniform exposition of the phrase ἀπὸ μέρους, because there is no reason for the variations of commentators in the several places where it occurs. Dean Alford says on Rom. xi. 25: "The *τινες*, verse 17, establishes the ordinary acceptation, that a *portion* of Israel have been hardened." On Rom. xv. 15, the Dean says: "ἀπὸ μέρους restricts the *τολμηρότερον*" (the more boldly) "to certain parts of the Epistle," but to us it is clear that his boldness is restricted to a *portion* of Israel. On the 24th verse, the Dean says: "ἀπὸ μέρους is an affectionate limitation of ἐμπλησθῶ" (I should be filled), "implying that he would wish to remain much longer than he anticipated being able to do," whereas the shortness of time at his disposal was the reason why he could only enjoy communion with a *portion* of the brotherhood in Rome. On II. Cor. i. 14, the Dean returns to the proper signification of the phrase as given on the first passage quoted. He

says: "*As also ye did partly* (that part of you, viz. which have fairly tried me); ἀπὸ μέρους, because they were divided in their estimate of him, and those who were prejudiced against him had shut their minds to this knowledge." On this passage, Olshausen observes: "This ἀπὸ μέρους cannot, without straining the sense, be explained to apply to anything but the existing divisions in Corinth."

Let us now consult Mr. Beet on these several passages. He is uniform in his translations. On Romans xi. 25, he says: "*In part*: reminds us that only a part of the nation had rejected Christ." On chap. xv. 15 he holds with Alford that the *boldness* applies only to *a part* of the Epistle, but it is more consistent with the argument to restrict the characteristic of boldness in writing as applicable only to *a portion* of Israel. On the 24th verse Mr. Beet says: "The shortness of Paul's stay would permit him to receive only *in part* the benefit to be derived from intercourse with them." Paul does not say *in part*, but *from a part*; because from the shortness of his stay in Rome, he could visit or be visited by only a portion of the brethren. In reference to II. Cor. i. 14, Mr. Beet says: "*In part*: either a partial recognition by the whole Church, or a recognition by a part of the Church. Probably the latter, in accordance with the severe censure of Div. iii.," i.e. of this Epistle as divided by Mr. Beet. (See chap. x.-xiii.) On the whole, therefore, it is evident that ἀπὸ μέρους has one general signification "*from a part*," or party. Translators and commentators have erred as to the meaning of these several passages, by giving our English preposition "*in*" for the Apostle's ἀπὸ, and have yet more injuriously affected Paul's Greek, by giving the same "*in*" for his ἐκ, which critics assure us never means "*in*."

It would be possible greatly to extend these observa-

tions on the distinction between ἀπὸ and ἐκ by references to various critical authorities, but perhaps enough has been said to fix attention on the fact, and we will return to Dean Alford with whom we have most to do in this "Hour." On verse 27 of chap. xii., the Dean refers to certain critics who thought μέλους should be substituted for μέρος, and says "*perhaps error: perhaps, as Meyer, ἐκ μέρος was not understood.*" Neither does the learned Dean understand the Apostle's peculiar phrase in the 27th verse, for he makes Paul therein declare "not that there are many bodies or many temples; but that each church is an image of the whole aggregate,—a microcosm, having the same characteristics." He then quotes St. Chrysostom's view of ἐκ μέρος, with whom he does not agree, preferring his own view that the Apostle regarded "only the whole Corinthian Church as the body of Christ, and its individual components as members, each in his appointed place," and not that the Church in Corinth was regarded by Paul as a part of the Church Catholic. As before explained, the exegesis we have adopted excludes both interpretations. The schismatic spirit prevalent in Corinth was reprov'd by the Apostle most effectually by his beautiful similitude of the body perfect in its unity and equally perfect in the diversity of its functional parts. That unity in diversity was not the fact in the Corinthian Church. It was ideally the body of Christ, His headship being acknowledged; but its members were divided into parties, each, or all, except one, recognizing a human headship, and practically repudiating the divine authority in the distribution of gifts and offices. And that, as we have before said, is what the Apostle affirms in the 67th verse of the xii. chapter, which, as Alford says, is the "application of all that has been said of the physical body," but it is not

applicable to the *case in hand* (the condition of the Corinthian Church) as generally expounded.

We come now to the 9th verse of chap. xiii., and again express surprise that men so profoundly skilled in "higher criticism" should agree to adopt the idea that Paul therein declares that human knowledge is limited, and especially that "knowing in part" is given as the reason why what we do know "shall be done away." That, however, appeared indefensible, and as the causative particle *γὰρ* seemed to justify that explanation, it is suggested by some critics that Paul perhaps used *ὅτι* instead of *γὰρ*, and thus he would be made to say "but we know in part." Why is this verbal alteration required? Not for any good reason, but for the purpose of bringing Paul into line with traditional interpretations. Dean Alford says, "*perhaps because this sentence was regarded not as rendering a reason for the lust, but as another assertion of the imperfection of knowledge and prophecy.*" But in fact neither of the verses 8 and 9 speak of the limitations of human knowledge in time. In the 8th Paul declares the gifts valueless, of no account, and for the reason given in the 9th verse that they were employed without the love which is perfection, or as Paul puts it, we know or prophecy out of party motives and preferences. On the 9th and 10th verses Dean Alford says: "*Reason given.*"—*i.e.*, reason given for what is asserted in the 8th verse—"that our knowledge and our prophesying (utterance of divine things) are but *partial*, embracing *but a part*: but when that which is *perfect* (entire—universal) shall have come, this *partial* shall be abolished—suspended. See Eph. iv. 11–13." Of the absolute weakness and inappropriateness of this exposition enough has been said elsewhere. In the essay on the xiii. chap. we have also shown the bearing of

the passage in the Ephesian Epistle upon the true meaning of the Corinthian letter, and now again affirm that Paul, in the Epistle to the Ephesians, does not speak of the limitations of human knowledge in time, but of the gradual and steady upbuilding of the body of Christ, who "ascended far above all the heavens that He might fill all things," freeing us from human "craftiness after the wiles of error," and by the power of love uniting the body "according to the working in due measure of each several part." (Eph. iv. 8-16, R.V.)

It may not be amiss to remind the student of St. Paul's Epistles to Corinth and Ephesus, that in the portion of the letter referred to, the full meaning is not ascertained, and the relation of thought in the two Epistles is not perceived unless we take in the 18th and 19th verses of chapter iv. The argument for unity in verses 8-16 is followed by a warning against gentile vanity—the effect of an "understanding darkened," "because of the blindness of their heart." The "vanity" of a party spirit, in the believer, has the same pernicious effect—"darkening" the "understanding"—blinding the heart. It is thus St. Paul affords clear evidence of his meaning in the Corinthian Epistle when he says, "For *now* (as things are) we see through (as in) a glass, darkly." We become as Gentiles—we cannot see clearly, if we see at all. Only the Spirit of Christ (Love) removes the darkness and we see "then face to face."

On Dean Alford's exposition of other portions of the xiii. chap. it is not necessary to say more, than that as he adopts throughout the patristic line of thought, they cannot be accepted, for the reasons already assigned. They are destructive of St. Paul's argument, and are of no special value to the Church of any age. That "we know in part" may or may not be a subject of regret, but that party spirit

is as prevalent and as hurtful to the Church of God as when St. Paul sent his letter to the Corinthians, should be the occasion of profound sorrow to all sincere Christian people. We need the baptism of the Holy Spirit to perfect us in love to one another, so that the things of party—the “wood, hay and stubble” of party pride and prejudice may become things of the past. We need to enter into, and feel the consecrating purpose of Miss Havergal’s delightful hymn :—

Jesus, Master, whom I serve,
Though so feebly and so ill,
Strengthen hand, and heart, and nerve,
All Thy bidding to fulfil;
Open Thou mine eyes to see
All the work Thou hast for me.

Lord, Thou needest not, I know,
Service such as I can bring;
Yet I long to prove and show
Full allegiance to my King:
Thou art light and life to me,
Let me be a praise to Thee.

Jesus, Master, wilt Thou use
One who loves Thee more than all?
As Thou wilt, I would not choose,
Only let me hear Thy call:
Jesus, let me always be
In Thy service glad and free.

OLSHAUSEN ON CORINTHIANS.

THE twelfth volume of "Clark's Theological Library" consists of Olshausen's Commentary of St. Paul's First and Second Epistles to the Corinthians. It is one of the most valuable and useful of the series. On many points of these letters of St. Paul, Olshausen has afforded much information leading to a right understanding of the whole. Everywhere he aims at a just interpretation of Paul's words. With great propriety he observes: "The Apostle expressly wrote with reference to existing sects in Corinth, and mention is made of these *throughout the whole Epistle*; it is therefore natural to suppose that he viewed their errors in a polemical light. Now, against which of the sects already mentioned did Paul especially argue?" A question this, very likely to misdirect thought, inasmuch as it was the animating motive of party—not one of these more than another—against which Paul directed his whole Epistle.

The special characteristics of the Christ party are insisted on by Olshausen as controlling the thought and argument of the Apostle, which, however, does not affect the general idea we have advanced that Paul's special purpose in the Epistle was to show the evils of party spirit, whatever may have been the outward form or designation. As is clearly shown by Olshausen in opposition to Eichorn, the Christ party was not a "neutral party," or "those who, not receiving Christianity mediately through the Apostles, had drawn it from the primitive Gospel," so that for all practical purposes, the argument of Paul is unique, as against party by any name. Olshausen says: "Fundamentally, therefore,

the party of Cephas and that of Christ were one and the same," so also we conceive all the parties were one and the same, in so far as concerns Paul's design in writing as he did. The Apollos party may have had at its basis, an "over-estimation of human science and art," a pride of worldly wisdom, and a specific reference is undoubtedly made to them in the iv. chapter; but the specialties of party are ignored when the one specific remedy is proposed for the one great evil. LOVE, as Chalmers would say, is an "expulsive power," and leaves no room in the soul for PARTY.

These remarks must not be taken as an under-valuation of Olshausen's "introduction." It is superlatively valuable and is a grand porchway to his exegetical structure. He has also indicated his conviction of the important relation of Paul's Epistle to our own times. He says: "Precisely at the present moment, the Epistles to the Corinthians possess an inclusive and palpable importance, and this will be daily more acknowledged as the conviction spreads, that for every thing contained in the Scriptures *the final norm is given.*" Considering the depth of our own feeling on this subject, we dare not apologize for saying, that a better understanding of Paul in the iii. chapter, the ix. and the xiii., would be very likely to produce a revolution of sentiment and practice as to the existence of party at this epoch. With the gracious influence of the Holy Spirit producing now a decided change of attitude in the Christian Churches toward each other, these looking to the divine word for guidance would find in Paul's Epistles to the Corinthians the precise instruction required to make manifest to the world that God sent his Son to save mankind. The Gospel ministry everywhere, and of every name, would follow the example of this Prince of preachers, who said to the divided Corinthians,

"I determined not to know anything among you save Jesus Christ and him crucified." "That your faith should not stand in the wisdom of men, but in the power of God."

Olshausen, on the genuineness of the Epistles to the Corinthians, says with great propriety, as evidence of their integrity, "The spirit of Paul stands forth preëminently." It is equally true that the "spirit of Paul" in his teaching and life, as an illustration of the power and influence of self-sacrificing love, is the example which the Christian Ministry of this age most needs to imitate.

In reference to the "contents of the Epistles to the Corinthians," Olshausen divides the first Epistle into four parts. The first division closes with the iv. chapter. He says the cause of Paul's writing was "the division of the Church into numerous parties." "They attached themselves not to Christ, but to the human organ whom Christ had made use of to extend the preaching of the Gospel, and that they were therefore in *imminent danger of building upon a perishable foundation.*" (iii. 1-23.) "We are thus introduced to the iii. chapter, and the words italicized contain the seminal error; the fruit of which contaminates and spoils the exposition of that chapter. There is not in Paul's words any suggestion of danger, as to a "perishable foundation." The thought is excluded by the remark "Other foundation can no man lay than that is laid, which is Christ Jesus." And because of the exclusiveness of this "One foundation," fixed and changeless, the Apostle warns his readers, saying, "Let every man take heed *how* he buildeth thereupon." They are not warned against laying a "perishable foundation," but against building on the one foundation from false motives and for party ends. Turning to the exposition (*in loco*) it will be seen that the "perishable foundation" is not

reproduced, but "the imperishable foundation" upon which the believer is to build, and is required to take heed *how*, for upon the *how* depends reward or loss. On this point our author says that verse 8 "declares the impartiality of the standard; no one has any preference before the other, and it is only their faithfulness in the employment of the gifts which places them higher or lower." Connecting this faithfulness with the Apostle's *how*, we ought to be able to define its meaning. Faithfulness may mean, adherence to a principle, but it may also mean loyalty to a superior or leader. The radical idea of Paul in reference to that of which his readers should "take heed," lies in the heart, and embraces the motives which induce activity. The key to a proper interpretation of Paul is given by Olshausen, in words which we separate from their connection, observing that our author was not aware of the importance and value of his remark as it does not seem to have controlled his exegesis at the point where it is certainly applicable. Olshausen says, "action must ever flow from the impulse of the whole mental condition," (p. 63). That is precisely the philosophy of Paul, and it is the increment of thought which governed his language when he warns every man to take heed *how* he did his work—he would have each consider the "impulse of the whole mental condition" which decided his movements in building or planting, or in any kind of work for which he was qualified, according to gifts bestowed. We have said that Olshausen does not appear to have perceived the worth of his own remark, because it is followed by observations relating to what "the Apostle intended in the figurative expressions which contained his idea." These figurative expressions are gold, silver, precious stones—wood, hay, stubble. These are supposed to contain his idea which

is correct, but not as that idea is developed by the expositor, who says they "imply the materials necessary for costly and durable buildings, and that which is more common or combustible;" whereas they contain the Apostolic idea of the contrary "impulse of the whole mental condition," of two classes of workers on the temple of the Lord, which, be it remembered, is not a material structure, but a spiritual one, consisting of "spiritual stones, built up a spiritual house." Olshausen goes on to say "The nature of every man's work will certainly be known." What is "*the nature*" of every man's work? It is spiritual, and is determined as to its character and value according to the animus of each individual—or as our author expresses it, according to the "impulse of the whole mental condition." Pure, simple, single-minded workers for the glory of Christ, are as gold and silver; party zealots are as wood, hay, stubble: that is, such is their state of mind, for the state of mind (the impulse) in which each does his work determines the result as to reward. The one receives his reward, but the other suffers loss. Clearly to have held to his own idea as to the "impulse of the whole mental condition" would have saved our author from the confusion which marks his attempt to account for two apparently contradictory facts—the perishable nature of wood, hay and stubble, and yet the certainty of salvation for those who use them. It was neither a "life of crime and transgression of the law," nor was it the teaching of "false doctrines" which were to be regarded as wood, hay and stubble. But it was the pernicious effect of a party spirit as the ruling passion; the "mental condition" of the worker. It was not even "misplaced labour" as the author suggests: it was the impulsive motive which controlled activity. They worked for a party, not for Christ, and therefore it was

labour lost ; no reward for those who have not a single eye for the glory of God. Selfish labour is "ineffectual" as to reward. Speaking of the salvation of the ineffectual labourer Olshausen says: "The important truth is to be found in this passage which the evangelical church has ever decidedly maintained, that *salvation* is alone the condition of the *faith* which is connected with Christ as the foundation, but the *degree* of salvation stands in proportion to the degree of sanctification which the man attains ; that is to say, that whose-soever work, together with the foundation in him, shall stand the test in the day of the Lord, will attain unto a *higher reward* than he who loses his labour and is barely saved himself." Herein lies the confusion of which we have spoken ; in that the erroneous notion is expressed concerning "the degree of salvation" and a "higher reward." Salvation in any degree is not a reward, but a gift ; the reward is distinct therefrom, and is the fruit of works of righteousness—or good works done from a pure motive.

Of the testing power, the element of fire, and the subject of scrutiny, Olshausen has much to say. He is of opinion that annotators would have been greatly relieved "if the obscure sentence *αὐτοὶ δὲ σωθήσεται, οὕτως δὲ ὡς διὰ πυρὸς* were wanting," but it is there, and should not be considered an obscurity. "Without these words," he says, "one would be able, according to the context (verse 17), to understand that the distinction made was that between "condemnation" and "everlasting happiness," but as the difficult phrase is undoubtedly in the text, the condemnation to perdition of the "stubble" man—the party man—is not admissible. Our author proceeds thus: "The question consequently arises, of which of the capacities for building does the Apostle here speak, the result of which may perish, yet the builder

be saved, *i. e.*, beatified?" The author forgets that when Paul intimates that a man's work may perish, he is declaring that he shall suffer loss—the loss of reward—his work is as wood, hay, stubble, and therefore it is not correct to say, as does Olshausen, "Whosoever builds up hay and stubble upon the real foundation laid in his heart must perish," for it is flatly contradictory to Paul, who says "he shall be saved." Evidently our author has in his mind the common exposition of verse 17 concerning the man who "destroys the temple, whom God will destroy." But it is shown elsewhere that Paul is consistent with himself and is not chargeable with obscurity or contradiction as between verses 15 and 17. In the one the man as a believer is saved, although he had dishonoured the temple by dishonourable conduct. He was a party-man, and all such will be stripped of honour, as surely as wood, hay and stubble will burn. The expositor's uncertainty of mind as to the subject of scrutiny is conspicuous. We have before quoted the words of Paul, and Olshausen says: "The nature of every man's work will certainly be known, for with fire, the element of trial, shall the day of judgment declare it." But in the beginning of the next paragraph he says: "The nature of the building is revealed by fire," the gold, &c., "stands," the wood, &c., "burns." Now, *the work* is the *state of mind* in which any thing is performed; it is *that* which is tested, and not the building. That, as we have said, is indestructible. The nature of every man's work is determined as to its rewardability, according to the spirit or motive of the individual. And that is the whole substance of Apostolic teaching in the iii. chapter of this first Epistle. On the 17th verse Olshausen says: "Him will God destroy" "is a strong expression, but the context shows that it does not imply an

absolute rejection. It is possible that the Apostle only employed it because of the preceding *φθερει* in order to intimate that God requites like with like." Observe, therefore, that herein our author is in agreement with our general exposition, and Paul declares he who dishonours the temple, him will God dishonour by depriving him of a full reward.

Olshausen's concluding remarks on the iii. chapter are very excellent, but they also go to establish the exegesis of our essay on this chapter. "The misapplication of wisdom to evil ends," and the "glorying in man," are strongly condemned by St. Paul. They were evidences of a party spirit—a spirit inconsistent with the fullness and freeness of gospel grace. "All is yours, and ye are Christ's, and Christ's is God's." On these last words we cannot forbear quoting Olshausen's exceedingly appropriate note at the foot of page 73: "This saying, 'All is yours,' is available for the Church in all times. May it be heeded now, in the newly-awakened strife of creeds, and may the disputants never forget that every creed may possess a value which ought to be made available for the advantage of the whole Church!"

A remark or two may not be out of place in reference to Olshausen's views of salvation as by or through fire. He says: "Salvation is assured and certain if the foundation remains, and truly under these circumstances the path to salvation would be a painful one, 'as through fire.'" Further he says, "it might relate to that which was difficult or scarcely possible," referring us to Jude xxiii. and Zech. iii. 2. "But it lies not in the strain of the Apostle's argumentation that the saving is hardly practicable; he will rather maintain that salvation is certain, when the ground-work already laid abides. It would therefore be better to lay the stress upon the *pain* which would necessarily arise at the

view of the destruction of the building." "Pain" need not be excluded from the interpretation, for there is always more or less of *pain* or suffering when "loss" is experienced, but here "pain" is misplaced "in view of the destruction of the building," for the building is not touched by the fire, except to preserve it, and it is quite certain that "the fire" of which Paul writes is conservative, and not destructive of anything good either in man or his work. The saved man, the believer in Christ, remains part and parcel of the Temple of the Lord, otherwise he would not be among the saved, yet although "saved," he shall lose his reward, and in this sense his work perishes. And let it be remembered that this loss may be sustained long before "the day of judgment." There are abundant means in this life for the revelation of character, and there are methods in the discipline of the Church whereby motives of action are discernible. Diotrophes was a marked man. John saw through him, and says, "If I come, I will remember his deeds." There was a palpable difference between him and Demetrius, of whom John says, "he hath good report of all men, and of the truth itself." It would be a sad reflection on the status of the Church to-day if it possessed no power to deal with the selfish, yet it is to be feared that all are more or less tainted with the spirit of party so that we are either blind as to our own defects or cannot appreciate the goodness that really exists in others. Workers there are many, but the family of Demetrius is small. "Thorns and briers" remain "until the Spirit is poured from on high." (Isaiah xxxii. 13, 15.)

OLSHAUSEN ON THE 9TH CHAPTER.

It is with pleasure that we refer to Olshausen's annotations on this chapter. They are comparatively brief, but

comprehensive and accurate. He would seem to have caught the spirit and meaning of the Apostle in his course of reasoning. The crucial verse, 27, is not expounded exactly according to our judgment of it. But the whole exposition leads very distinctly to the view we have expressed, namely that Paul contended in his self-sacrificing work for the highest reward in the gift of Christ; if that were missed he would regard himself as having lost his reward even as those of whom he writes in the iii. chapter. And as we have intimated, Olshausen's annotations correspond with and justify the opinion expressed in our second Essay.

Turning to Olshausen's remarks on verses 15-17, he observes: "The announcement of the Gospel he (Paul) says is a duty imposed on him, but *the reward* thereof was conditional on the manner of this, the ready self-sacrificing application to it. In this lies *the expression of a high moral feeling*. Man can do whatever he perceives it is the will of God he should perform, but if with inward reluctance and *contrary heart*, he has his reward accordingly. But he who in cheerful mind does *more than is needful*, secures to himself *an especial gain*. The following passage which describes *what he hoped for as a reward*, proves how remote the Apostle's idea was from justification by works, or desire of gain. It will therefore be easily understood that *the "doing more"* than was necessary cannot be construed that man is capable of *opera supererogatoria*." Referring to Paul's strong expression, "it were better for me to die, &c.," Olshausen says that on reading it "an impression of exaggeration always remains." The phrase "seems to be hyperbolic, for were this glorying in not being chargeable significant, Paul should never have accepted the slightest assistance, which, according to Phil. iv. 15, 16, he appears

to have done." However, it is added by our author, "that the *disposition* which Paul so highly exalts, is not a glorying before men, but in the sight of God; these words therefore (it were better for me to die, &c.) only express the Apostle's sincere love to God: he would rather die, than in the slightest degree offend his eye."

Having thus given a fair view of what Olshausen has offered on this important central portion of Paul's argument, the attention of the reader is directed to the phraseology we have ventured to italicize, such as—"the expression of a high moral feeling;" "more than is needful;" "an especial gain;" "what he hoped for as a reward;" "the doing more than was necessary;" and it must be apparent to every student that these sentences coincide with the views more fully expressed in another place. But the expositor further confirms these views in his opening remarks on verses 18-23. In quoting them, we beg attention to the whole, but more particularly to the sentences italicised. Olshausen says: "Rich as Paul's Epistles are in passages expressing *the purest love*, there is scarcely one in which the Apostle's *sincerity of intention* shines so preëminently as in this one. In perfect *amour disintéressé* he claims for reward the *permission only to live in the hardest self-denial as a servant*. He adapts himself *in self-forgetting love* to the peculiarities of each, in order to win them to their salvation. This incomparable passage possesses the beneficial properties of Rom. ix. 3 without the hyperbolical form in which the latter is expressed. It is easy to understand how this proceeding of the Apostle's, to be a Jew to the Jew, &c., would be very difficult of application in lesser matters. Its exercise required in fact *entire sincerity of purpose*, otherwise it would be easy to exchange simply *Adiaphora*, for important objects,

and to be betrayed into a false indulgence. It is of course unnecessary to explain that the compliance which the Apostle here so earnestly recommends has no reference to positive errors, but only concerns *Adiaphora*. *According to the same principle of freedom, we see the Redeemer himself acting.*" This last sentence covers the whole ground of the argument. St. Paul set before himself the perfect example of the Son of God incarnate, from the moment of that revelation of the Divine Sonship of Christ to his personal consciousness; as the fact is stated in his Epistle to the Galatians chap. i., verses 15-16. And the reward of this voluntary surrender of himself was the prize for which he contended. And further referring to verse 23, where Paul speaks of being a "fellow partaker" with others of Gospel privilege, our author says: "The signification is not alone participation in the extension of the Gospel, as Billroth thinks, but in all the blessings declared. Paul would participate in the publication, if he preached *ἀκων* (unwillingly), but he includes within it *an earnest self-denial* in his course of proceeding, in order not to be an *ἀδόκιμος* (a castaway) (verse 27)." This brings us to the point of essential importance in ascertaining the proper meaning of the 27th verse, where we are confronted with the possibility of becoming "a castaway." And the views maintained in these "Hours with St. Paul and his expositors" is confirmed by the admirable observations of Olshausen, who says: "This by no means comes into collision with the doctrine of justification by faith, for all that Paul enumerates are fruits of faith. The Apostle simply contrasts a state of *devotedness in self-denial*, a building with gold, silver and precious stones, with the negligence of the indifferent; and only to the former is the promise made of *perfect participation* in the Gospel, *i.e.*, the King-

dom of God. (See on Matt. xxv. 1, sqq., 14, sqq.) "The negligence of the indifferent," comprehends the idea of Paul only in part, and the author's apparent inclusion of wood, hay and stubble, as indicating "the negligence of the indifferent," is not the mind of Paul when using those material figures, but certainly comes very near thereto, although party men are often very active. The persons described were in danger of being "*castaways*," in the sense of losing the reward they anticipated or hoped for. The phrase, "perfect participation in the Gospel," does not fulfil the Apostle's idea of a special prize for special labour done in the Spirit of Christ. But on verses 24 and 25 Olshausen says: "Referring to the passage iii. 5, we cannot consider *the prize received* to imply salvation generally, for this, if no complete backsliding follow, is even possible where wood, hay and stubble have been built up; but that it intends the highest degree of bliss, conditional upon faith and the step in sanctification. Therefore, the *τρεχοντες*" (they who run) "are the faithful without exception, but they who receive the prize indicates the body of the true elect, not only those who can be saved, with the loss of their whole building, but also they who have externally and internally built with gold; to these, therefore, their works, because they are imperishable, shall follow them." There is here a mixture of what is sound exposition with what must be considered unsound. The gold is truly imperishable, and he who sustained a sterling character for purity and self-denial would not fail to receive "*the highest degree of bliss*," and not only that but he should be awarded the high prize of special distinction before angels and redeemed men. Olshausen's concluding paragraph on this chapter, therefore, does not reach St. Paul's climax of thought. He observes: "Abandoning figurative speech alto-

gether, he mentions his calling with the usual expressions, and declares that he will not teach the way of salvation to others, but himself remain behind as one deficient in divine wisdom, who therefore in the day of judgment will be found incapable of standing the highest proof." Compared with a proper consideration of the Apostle's character and career—his godly vow to make a full surrender of all worldly claims and human distinctions for the glory of Christ, these final remarks of Olshausen are not appreciative of the Apostle's position, expectations and aims, and we must therefore contend that the astute critic has certainly failed to give a just and satisfactory exposition of the most important principles taught in the ix. chapter of the First Epistle to the Corinthians.

OLSHAUSEN ON THE 13TH CHAPTER.

Respecting Olshausen's exposition of this portion of of Paul's Epistle, it must be said that although he has followed in the footsteps of his patristic predecessors, there is not one of the many examined who seem to have struggled more earnestly to escape from the meshes of a false interpretation. There is an honest declaration that such and such an interpretation cannot be admitted, and this, notwithstanding, yea, rather because he has accepted the usual meaning attached to St. Paul's troublesome phrase *ἐκ μέρους*. Olshausen pays more attention to that phrase than any other author so far as we remember, and it is therefore our purpose to examine very carefully what he has written, and thereby prove that he, as well as many others, would have been saved much perplexity had they apprehended why Paul used the words *ἐκ μέρους*, and their true relation to the argument of the Epistle.

As before noticed, the phrase under consideration appears first in verse 27 of chap. xii., and it will be remembered that we consider the author of the Epistle as therein beginning his application of the figurative delineation of the unity of the Church, which is the body of Christ. In this Olshausen must be considered as *concurring*, for he observes on verses 27-30: "The application of the comparison now follows. The Church of Christ is one body, filled by his spirit; the individual believers, with their various gifts, are the members, whose difference was yet to be ascertained, in order that all should be employed together to the same end." But then gifts would "be employed together to the same end" only when the possessor experienced and manifested the power of divine love, leading him "to the same end,"—the glory and exaltation of Christ, not the glory and interest of any mere man or particular party. This latter was the chief fault in the Corinthian Church, and it was this defect which Paul on set purpose rebukes, and declares all gifts are valueless, as to reward for the worker, unless animated by the Spirit of Christ, which is LOVE. This, therefore, is the application of the Apostle's doctrine of unity. The Corinthian believers were not united—they were divided; they did not represent or fulfil the Apostolic idea. He drew the portrait that his readers might perceive its proportions and its beauties; but he distinctly declares, as he did at the beginning of his letter, that although ideally the body is one, really it was not one but many: "Now ye are the body of Christ, and yet members of party," "for every one of you saith I am of Paul, and I of Apollos, and I of Cephas, and I of Christ." You, says Paul, are divided,—*"Is Christ divided?"* You use your charisma for party purposes. Paul does not depreciate their gifts, but he shows unto them a more excel-

lent way, by declaring the supremacy of love, which never fails of its reward.

Many authors have indicated that ἐκ μέρους had been to them an occasion of stumbling; and Olshausen says: "In verse 27, the difficult ἐκ μέρους is **changed** in some Codd, to ἐκ μέλους; the former is decidedly the **correct** reading, because a change of μέλους cannot be supposed. Luther translates the ἐκ μέρους distributively, "each according to his part;" but that might be expressed by κατὰ μέρος. It would be more correct to render ἐκ μέρους, "according to a part," *i.e.*, no part is the whole, or can be considered as such." The "difficult" phrase is undoubtedly Paul's, but the difficulty arises from an attempt to fit it into an erroneous interpretation of his argument, and this will be most apparent when we meet with the same words in the xiii. chapter.

On the 31st verse of the xii. chap. Olshausen has several excellent observations, which show the connection of the xii. chap. with the xiv., and, therefore, as we contend, demonstrates the relation of what we call the xiii. chap., and at the same time determines its meaning. He says: "Before the Apostle lays down how προφητεύων ranks higher than γλώσσαις λαλῶν (xiv. 1 sqq.) he draws the attention of the reader to the nature of love as the power which first gives an aim and direction to all gifts. As all the members of the corporeal organism are held together and maintained according to their design by the general vivifying power, so is love, which, according to its nature, is God itself (I. John vi. 16), The power which confers life and unity to the body of Christ, nay, the principle of eternity in its temporal appearance. To follow after this is, therefore, far more important than to seek gifts, because without the latter all gifts are nothing." An admirable introduction to the xiii. chapter,

which our author designates, "The triumphal song of pure love." To this we turn our attention.

What is this love? Take Olshausen's answer: "The *αγάπη* here described is not simply feeling or perception, but a tendency and direction of the inward personality of the real self, towards God and His will." Again he says: "This love removes the sinful condition of isolation, substituting for it in man unity with God and God with him. The love of God becomes his, for he lives no more, but Christ lives in him (Gal. ii. 20)." *ibid.* 205. As to the possible incredibility of possessing wonderful gifts without love, our author says "such a separation has in it something unnatural, yet through the ruinous effect of sin in human nature, it may happen that head and heart may so entirely disagree that the divine power may be felt and acknowledged, while the inward desire of the heart towards God, and the wish to yield one's self to Him, may have fallen off." Admitting the truth of these remarks, it should be remembered that Paul is writing of the love all should feel and exercise towards brethren in the Lord, and which may "fall off" by reason of pride and the existence of party spirit. This, by the way, agrees with the remark of Olshausen on the 1st and 2nd verses, where he says: "The speaking with tongues" (or using any other great gift) "exercised vaingloriously might occasion as much disturbance as would proceed from all sorts of sounding instruments." That is to say, all gifts without love, may become elements of party strife—discordant sounds; the very point on which Paul fixes his illustration. On verse 3 our author says: "Labours of love so-called, and self-denial of the most difficult kind, if not sincerely flowing from love, are of no avail towards salvation." It may be so, but it is not Paul's affirmation. His doctrine is this, that any gifts,

however vigorously exercised, avail nothing as to the measure of reward, without love as the motive of action. Olshausen says "a blessing only accompanies that which springs from pure unselfish love," which is a defective statement. A blessing does not always accompany unselfish love, and the truth of Christ's Goepel preached by the most selfish may produce beneficial results. But no reward is bestowed by the Searcher of hearts on the selfish worker, while the highest prize may be won by him who, notwithstanding his noble acts of self-sacrificing love, has to all appearance laboured in vain.

Turning now to verses 9-12, we meet in Olshausen's exposition an earnest critical effort to make out the meaning of St. Paul's *ἐκ μέρους*, and to reconcile him to himself, but more especially to reconcile the phrase with the common explanation, "we know in part." And we here again observe that the difficulty is not in respect to what Paul has written, the text of which is indubitable, but because of the traditional and almost uniform method of interpreting his words. Quoting our author, it will be seen how closely he adheres to the patristic and fatally erroneous exegesis of *ἐκ μέρους* ("in part"). He says: "The argument is this: here on earth knowledge is only partial (*ἐκ μέρους*), but when a state of perfection arrives, in which knowledge also possesses a character of completeness, the former ceases. Two comparisons throw light on the reasoning. First (verse 11), the relation of childhood to manhood is employed: in the latter, the partial knowledge of the former ceases, then (verse 12) we have the imperfectly reflected image, and the direct view face to face; the former corresponding to the [knowing in part], the latter to the [knowing as we are known]." We give the English instead of the Greek in the bracketed words.

What has been advanced in opposition to this baneful exposition need not be repeated. Olshausen is himself embarrassed by the objections which arise in his own mind against it. He observes: "Here, it might be said, that love being also imperfect on earth, we may just as well assume that it will cease, as that the knowledge may." He then attempts to obviate the objection and observes: "But the difference is this. The love is certainly capable of being enhanced, but the love of the faithful, even in its perfectly developed form, is not a divided love, provided it is of the right kind; it is of no ἀγάπη ἐκ μέρους, but the perfection of that love is in heaven, and from thence it will descend upon earth (verse 10), and the form is not specifically different from that here. *But the manner of discernment will be entirely different.*" The author's italics. Then follows what proves the inextricable perplexity in which an erroneous interpretation involves its author, when he holds the opinion that Paul is writing concerning partial mundane knowledge in I. Cor. xiii. 9-12. Olshausen says: "Certainly there is much to be found which appears to contradict this assertion, which renders this passage one of the most difficult in the New Testament. At the same time, if other interpretations are examined, it will appear that believers are promised a γνῶσις, which must be more than a simple γινώσκειν ἐκ μέρους. In John xvii. 3 the knowledge of God and Christ is directly called everlasting life, which could not possibly be said of a partial knowledge. Now, as Paul concludes that it is conditional on a knowledge of God, not ἐκ μέρους." "In I. Cor. viii. 3 Paul speaks likewise of a knowledge of God as the true source of real love towards God, and the knowledge of Him which here (verse 12) appears deferred to the future. How is this to be reconciled with the express declaration ἐκ

μέρους γινώσκειν in our passage?" On which remarkable citation we observe, first, that Paul inserts the causative particle γάρ after μέρους, which strengthens the causative preposition ἐκ, and of that preposition the best critics affirm it never means "in." So then Paul did not say "we know in part," or if he did, according to the prevalent notion, it is clear from the above citation that he was mistaken—an assumption which must be discountenanced. Our author states, that "the attempt to effect this (reconciliation) has failed in two particulars." After giving these "particulars" he observes: "The fault lies in the mean between these two extremes. The sacred Scriptures make known man's need of a true knowledge of God's nature. Regeneration through Christ and the Spirit imparts to man this *very knowledge*, and by it alone he attains everlasting life. In the death of the natural man, Christ, the source of life itself, is born again, and with Him, Christ in us, the believer gains the true knowledge of God, which can be no knowing in part, for he knows the whole Christ, with Him he knows all (I. John ii. 20), for in Christ is all (Col. ii. 3)." Accepting these observations, it follows that the whole series of expositions and homiletics founded on "we know in part" falls to the ground." In fact, as we have shown in the essay on I. Cor. xiii. 9-12, it never entered into the mind of Paul to make any statement so feeble and inappropriate. Again, we must say that Olshausen, who clearly sees the difficulties surrounding evil interpretations, does not diminish them by anything he has advanced in his further remarks on the verses 9-12. He says: "What is special can only be known in part," still adhering to the false translation, and endeavoring to reconcile human reasonings with the human apprehension of inspired utterances. Whereas, the words given

by the Spirit to Paul were appropriate to Paul's argument, but the human rendering is contradictory thereto and misleading. The childhood and manhood of Paul are misunderstood, and "the mental impression," or enigmatical reflection, as described by most interpreters, including Olshausen, is both unphilosophical and unscriptural; of which more is said elsewhere in this volume.

We have given as briefly as possible a fair and impartial statement of Dr. Hermann Olshausen's interpretations of those portions of St. Paul's First Epistle to the Corinthians which are discussed in these "Hours" of meditation. His view of the rewardability of good works done from a pure motive are in accord with the Pauline doctrine. His exposition of the "triumphal song of pure love," has a fine evangelical accent. His beautiful commentary on chap. xv. is encouraging to the faithful laborer in the Lord's vineyard. His remarks on the 58th verse are a fitting close of the "hour" the reader has spent in the company of the learned author. "Verse 58. In conclusion, the Apostle exhorts his readers, having this certain hope of the resurrection, to continue steadfast in the faith, and earnest in the work of preaching the Gospel, knowing that their labour would be well rewarded. This is the correct construction of *οὐκ ἔστι κενός*: the words do not signify that preaching shall be successful, for many shall be converted, but that the labour shall receive its reward in the resurrection. The Apostles were by no means insensible to the hope of future happiness as a spur to their zeal."

BISHOP ELLICOTT ON 1ST CORINTHIANS.*

THE desire to profit by the very latest results of modern criticism has occasioned some delay in the publication of this volume. The British literary press announced, in the early autumn the issue of Bishop Ellicott's work on the First Epistle to the Corinthians, and the *London Quarterly Review* for October, 1887, contains an article on that Epistle, based on four important works, including that of Principal Edwards, and the yet more recent volume of Bishop Ellicott. Of Edwards we have already written, and have now an opportunity to express an opinion on the views entertained by the "Bishop of Gloucester and Bristol" on those portions of Paul's letter which constitute the chief topics of this volume. The article in the *London Quarterly* supplies a large amount of information on the literature of St. Paul's First Epistle to the Corinthians. Well-deserved appreciative mention is made of Principal Edward's work. "It is marked by thorough Greek scholarship, and the writer pursues throughout an admirable method of investigation into the precise meaning of words, roots, tenses and prepositions." Of Bishop Ellicott the writer in the *Review* says: "Last in order of appearance, but by no means least in importance, is the last contribution of a veteran in New Testament study—Bishop Ellicott. Thirty years ago Dr. Ellicott

* St. Paul's First Epistle to the Corinthians: with a Critical and Grammatical Commentary, by Charles J. Ellicott, Bishop of Gloucester and Bristol, London: Longman, Green & Co., 1887.

set the example for English students at Cambridge and elsewhere, of a careful and almost microscopically minute examination of the very words of New Testament writings. His commentaries upon certain Epistles of St. Paul, appearing at different intervals, have been valued text-books and guides for a whole generation of ministers and students. Now, after long delay and many postponements, the largest and most important of this series is presented to the public, the method and style of the earlier volumes being carefully preserved." After referring to the peculiarities of Bishop Ellicott's commentary, the author of the article in the *London Quarterly Review*, turns "from these to the book itself," that is to the Epistle, and observes, it "has a marked character of its own, and one which gives it a special interest in our own day," a point specially noticed in our introduction, and which we have taken occasion to enforce in passing. The author further observes: "Few themes furnish so much at once of practical and speculative interest as that which forms the substance of the First Epistle to the Corinthians. The unity of the Epistle is no less remarkable than the variety of its contents. The number of topics touched upon is far greater than is presented by any other Epistle, yet the great central links of connection are never lost sight of, and the writer never allows his readers to forget, the One central object of faith, or that bond of loving fellowship with Him which should alike unite all individuals in the Church together, and make one whole of the different and indefinitely varied parts of their several lives. From a merely literary point of view—if it be possible, even for a time, so to regard part of inspired Scripture—the way in which the unity of the subject is maintained in this Epistle, amongst the multiplicity of details, is nothing less than masterly."

We are the more interested in the foregoing quotations because of their entire accordance with the views already expressed in these papers. One objection to the ordinary interpretation of portions of this First Epistle, especially of the thirteenth chapter, is thus stated on page 120, "It destroys the unity of the Apostle's argument, and implies a sudden transition from one theme to another, without necessity, propriety or advantage." The examination of various authors has confirmed this opinion, and we have now an opportunity of considering whether the very latest commentator, Bishop Ellicott, affords any additional light on the proper meaning of the Apostle's First Epistle to the Corinthians; "the longest, and in some respects the most magnificent."

The "Preface" to Dr. Ellicott's commentary shows plainly the extreme care taken to ensure critical accuracy as to the phraseology of St. Paul. He says "The reader has before him an effort to ascertain, as far as possible, by means of a close and persistent consideration of the grammatical forms and logical connection of the language of the Original, what the inspired writer exactly desired to convey to the Church of Corinth, and to all readers of his profoundly interesting Epistle." And again the author observes "Whatever else this commentary may be, it certainly expresses a judgment, founded in every case independently on grammatical and contextual considerations, though constantly corrected, supplemented and enhanced by the labours of eminent and helpful predecessors." Hence, in regard to the Apostle's language we may unhesitatingly follow Bishop Elliott as a safe guide, not forgetting that interpretation is a very different affair.

An introduction to the work follows the preface. The

history of the Epistle is very beautifully described, and a very reasonable suggestion given as to the origin of party distinctions, leading to the formation of three parties. Our author observes, "It is not difficult to conceive that the growing troubles and inconveniences arising from the opposition to one another of these parties, called out a fourth party, which, in disavowing all party, and especially all human leaders, became, probably, in the sequel the most insolent of all—the sacred name of Christ being used as the designation of this fourth portion of the divided Church." As concerning these divisions Bishop Ellicott does not "agree with these writers who represent these parties as actually defined factions, and who elaborately seek for traces of their respective opinions and influence in the various and broad questions that are treated of in this Epistle." On "the structure and contents of the Epistle," which "consists of a short introduction and seven well-defined sections," we here refer to those parts only, which bear upon a just interpretation of the whole letter, or especially those portions considered in these "Hours."

The remarks of the Bishop on the Apostle's "short introduction," are so just, and so very important as affecting interpretation, that we shall give our readers the benefit of the whole paragraph as follows :—

"The Salutation and opening words only take up nine verses (ch. i. 1-9), but are of considerable importance as showing that the Church of Corinth, though disturbed by party spirit, and even stained by some grievous sins, was *making great spiritual progress*. The language of thanksgiving which the Apostle uses is *strong and unqualified*. Great spiritual gifts had been bestowed on the Church. The members of it were manifesting that clearest token of true life—

they were watching and waiting for the coming of the Lord ; and they received the solemn assurance that the Lord for whom they were waiting will strengthen and confirm them until the end. Such words should be well borne in mind. They were *not the words of mere conventional courtesy*, but convey the truth which the reader *should well bear in mind*, that the Church of Corinth, in spite of its many shortcomings, *was a true and living Church*, and that the very strife that unhappily had shown itself was a token of *earnestness and life*. Corinth was no Laodicea." (pp. xx. xxi.) The italics are ours.

According to Dr. Ellicott's division of the Epistle, the third chapter is included in what he designates "the *first* portion," which ends with the 21st verse of the fourth chapter. It "deals with that strife seriously and fully. It discloses, plainly enough, how much of the existing state of things was due to spiritual vanity, and to seeking after a pretentious wisdom of the world, instead of humbly and thankfully accepting the simple and fundamental truths of the Gospel." The ninth chapter is included in the Bishop's "fourth portion," and of this (ch. ix. 1-23) it is said "digressive statements" (not digressive) "are made as to his own freedom, rights and course of action, all marked by the highest tone." The thirteenth chapter is included in the "*sixth* portion" of the Epistle, and of its meaning we have an indication in these words: "The obvious tendency to over-value speaking with tongues is corrected, and that principle upon which every gift really and truly depends for its proper exercise—the principle of Christian love, set forth and glorified in the sublime chapter (ch. xiii.) which speaks not only of love's present characteristics, but of its enduring nature, when all other gifts and graces will have either

changed their nature, or passed finally away." We have thus given a fair statement of the Bishop's exegesis of those portions of St. Paul's First Epistle to the Corinthians, which form the substance of the discussions contained in these "Hours with St. Paul and his Expositors." We must now turn to the "critical and grammatical commentary," for the purpose of ascertaining the Bishop's exegesis of the iii., ix. and xiii. chapters.

OF THE THIRD CHAPTER.

To be as brief as possible and to avoid repetition ;—the Apostle had said in the second chapter, verse six, "We speak wisdom among the perfect : yet a wisdom not of this world, nor of the rulers of this world, which are coming to nought." (R. V.) He could thus speak wisely, for he could say "We have the mind of Christ," and therefore was competent when appropriate and appreciated, to convey the highest spiritual truth. But he was not enabled to do this in Corinth, and Bishop Ellicott very properly paraphrases the first verse of the third chapter thus : "I have been constrained by the state of things amongst you, to treat you as men of carnal minds," and the first four verses are considered an "exemplification of the foregoing principles in the labours of the Apostle at Corinth." He was compelled to speak "as unto babes in Christ"—"a further specification of the spiritual state of the Corinthians, they were, in relation to Christ, at the very commencement of spiritual life," for which cause, the Apostle says, "I give you milk to drink," "for ye were not strong enough" to take more solid food, "nay, nor even now are ye strong enough." Thus Paul leads on to the causes of weakness in the Corinthian Church, "envy and contention," arising from expressed preferences for Paul or

Apollos. These being God's fellow-labourers," were as one, and of the Church, Paul says, "ye are God's field, ye are God's building." "As a skilful master builder" the one foundation was laid by Paul, "and another builds thereupon." "The reference is not specially to Apollos, but is studiously left undefined and general." We thus approach the crucial text "But let each man take heed how he buildeth thereupon." There can be no change in the foundation." Bishop Ellicott observes "it was because there could not be any other foundation than one, that attention has to be directed exclusively to the superstructure." It is at this point that we have to dissent from the learned commentator. "Exclusive attention" is not directed to the superstructure but to the characteristics of the builders, and the personal result of their work to themselves, as it is written 'each shall receive his own reward according to his own labour,' (ver. 8). The reward depends on 'how' he builds. When Paul lays the foundation—it is Jesus Christ—"Whether it be I or they, so we preach, and so ye believed," (I Cor. xv. 11.) Paul laid the foundation as bringing the Gospel to Corinth." Now, the Bishop says "(πῶς ἐποικοδομεῖ) *how he builds thereupon*; not "quam sapienter" 'quam affabre,' (Beng.) but simply, with what materials, 'qualem doctrinam fidei in fundamento positaesuperaddat,' (Ertius); see verse 12, where the materials are specified." So that the Bishop regards the *materials* of the 12th and 13th verses as true and false doctrine, and the Apostle's warning, "take heed *how*," as relating to these true or false doctrines. In opposition to that ancient theory we aver that the Apostle had declared that certain of the Corinthian teachers did "walk after the manner of men," (ver 3,) and it is against that "manner" he remonstrates. What was that manner in which work had been done at Corinth? This is

Paul's answer, "For one says I am of Paul, and another, I am of Apollos, (see verse 4). What was the principle by which all work must be done for the Church's unity and prosperity? "He that glorieth, let him glory in the Lord," ch. i., 30, or as in ch. i., 29, "No flesh should glory before God." Why not? "For ye are God's fellow-workers; ye are God's husbandry or field, God's building," (1st ap iii. 9). Therefore take heed *how* you build—not after the manner of men—not after the flesh—not for Paul or Apollos—not from party motives, but for the Glory of God in Christ Jesus, who is the one Head of the Church as he is the one Foundation.

The 12th verse by Bishop Ellicott is considered to be a "continuation of the comparison and contrast between the work of the builder and that of the layer of the foundation," which is true, although not in the sense accepted by the Bishop. The comparison or contrast is not as to doctrine taught, but in respect to the governing motives of the respective teachers. No ethical value attaches to selfish or party work, for such there is no reward. Only they of pure motive and selfsacrificing love shall receive a reward. On these points we have expressed our opinions in several parts of this volume, and must needs avoid further repetition. We add one quotation from Bishop Ellicott. On page 56 he says, "The reference of Chrys. Theod., and most of the patristic commentators, to the moral fruits of the hearers, is plausible, but open to this grave objection,—that the context seems exclusively to direct attention to the moral worth of something appertaining to the teachers, and not to that of something appertaining to the taught. We therefore, with some of the older and most modern expositors, refer the materials to the doctrines and teachings of the spiritual build-

ers." On which we observe that the question of what doctrines were taught does not enter into the reasoning of Paul, but it is true "that the context seems exclusively to direct attention to the moral worth of something appertaining to the teachers," and that moral worth or no worth lies in the different motives to activity.

On the day of trial and in the testing power Bishop Ellicott adopts the exegesis against which we cannot too strongly protest. Of the man who "himself will be saved," the Bishop says "though his work will be burnt up, and he himself left naked and lacking, he will still personally be saved, as being one who hath built on the only true foundation." Now, according to Paul, there was no other foundation upon which any man could build, and in this the Bishop concurs, so that each builder is saved for the reason assigned. On the words "*yet so as through fire*," our author observes "as through surrounding and encircling flames; the structure will be consumed, but the builder will be saved,—yet only through the flames which are consuming that which he has built." As we have said before, there is no structure burnt in Paul's metaphor. The builder or workman suffers the loss of reward for service which had no "moral worth," because of the absence of that Charity—Love—which never fails; that is as gold—imperishable.

"*For the day shall declare it;*" concerning which all days are rejected, except the day of judgment. It is the only one accepted by Bishop Ellicott, as the time of trial. The reformation of the Church was the purpose of Paul in writing and resolving to visit Corinth, but the Bishop goes so far as to say, the fire cannot be "any metaphorical fire ('*Spiritus Domini, qui examine suo probat*,' Calv.—who has thoroughly failed on this passage), but simply and contextu-

ally, that associated with the *ἡμέρα* (II. Thess. 1. c.), sc. 'ignis conflagrationis,' Est." Admit "the fire" is associated with "the day," yet that does not prove anything either as to one or the other, and we prefer to consider the day as any time when God is pleased to visit his people, and purify the sons of Levi, by the power of the Holy Spirit. We are quite willing, as the Bishop and Alford suggests, to compare the whole passage with Malachi iii. and iv., for as the old prophet is describing the effects accompanying Messiah's reign, so shall the Sun of Righteousness arise, who will by his unifying power "turn the heart of the fathers to the children, and the heart of the children to their fathers," delivering the Church from divisions and the world from anarchy. That was Paul's view of God's work, for which he laboured with holy zeal, and would have the Corinthians learn that they were God's fellow labourers, to whose power and purpose they must submit themselves. With this aim Paul continues his argument, to the end of chapter iii.

Verses 16-23, are thus summarized by our author:—*"Warning against the destructive nature of their contentions and the vain glory from which they sprang,"* a sufficient proof of the unity of the Apostle's argument, and a complete refutation of the Bishops exposition of the foregoing portion of the chapter. For why should the Corinthians be reminded that they were the Temple of God, or that "the Spirit of God dwelleth in you"—or "in your midst." We are referred to Ezek. xxxvii. 27, and the author says of it "a passage not improbably in the thoughts of the Apostle while writing these words. The Holy Ghost is ever the indwelling Schechinah in the Christian Church." That glorious fact was always in the thought of the Apostle. It was there when he wrote "the fire shall try each man's work." It was

foremost in his thought when he warned against vain glory and party zeal, and when in the 17th verse he declared that he who dishonors the temple shall himself be dishonored, not destroyed—but lose his reward. Such is not the exegesis of Bishop Ellicott. Substantially, but with some critical variations, he has followed the fathers, and inconsistently breaks into fragments the one grand argument of Paul against party contentions and personal strifes.

ON THE NINTH CHAPTER.

A critical and grammatical commentary on any part of Scripture may be as near to perfection in verbal accuracy as it is possible to attain unto, and yet fail to convey the full meaning and force of any special portion of the inspired record. Bishop Ellicott is a master of words—of particles of prepositions—of moods and tenses; scarcely more so than Principal Edwards. Both have most ably explained the meaning of words and the construction of sentences. On the 9th chap. of this Epistle we prefer Edwards to Ellicott. Of the former we have already written, but of Ellicott, notwithstanding the beauty and accuracy of his scholarship, evinced in the nice distinctions and varied shades of signification exhibited everywhere in the work before us, yet of this ninth chapter there does not appear a just appreciation of the argument of St. Paul—no sufficient apprehension of the peculiarities of his position—no distinct recognition of the special service rendered by the great preacher for which he anticipated a special prize. Almost every other commentator alludes more or less distinctly to special service and its consequent reward; although these may pass out of mind when Paul hints of possible rejection.

As before intimated the force of the Apostles reasoning

respecting himself begins with the 18th verse, and it is at that point we consider the exposition of the Bishop defective. All the previous verses are clearly explained. The Apostle vindicates his status as an acknowledged Minister of Christ. He says "I am verily an Apostle, and assuredly so to you." "Of the four questions, the first and second bring out both on general as well as official grounds, the Apostles complete moral independence, in regard of what he says in ch. viii. 11. The third question emphasises and substantiates the second; the fourth adds the practical proof that however it might be in regard to others, he certainly was *their* Apostle; *they* were *his* work in the Lord," p. 151. The Apostle and his expositor proceed "Have I not an Apostles' rights, whether in regard of marriage or of being maintained, if I had needed it, by those to whom I minister?" He establishes his right by an appeal to the law of God and the law of nature. The teacher has a right to support from the taught. Whatever might be the nature and extent of these rights, none of them were used to the full. This avowal of Paul was not intended to awaken sympathy, or that henceforth or thereafter he should be the recipient of compensation for service. To be thus free was to Paul a matter of thankfulness and joyfulness; it was life. To be under obligation would be as death, in respect of which he uses "an earnest and impassioned disavowal." For this willing service—this service prescribed under an ordinary call—he was sure of a reward, but for that work done under a strong conviction of duty and out of a fullness of love to the Son of Man, who "although he were a Son," the Son of God, "became obedient unto death" for the sons of men—work done without accepting or requiring human compensation.—What is the reward? or as Paul puts it, "*what then is the*

reward that comes to me? (Ellicott). The Bishop makes Paul answer by the words which follow, "which in effect is — 'to receive no reward,' or that the reward is wrapped in "*I may make the Gospel without charge;*" or "*That I use not the full my power (privilege) in the Gospel.*" Thus the reward is merely selfsatisfaction for following his own inclination—or going about his work in a way which was not demanded of him by the Master. "In *that* I have reward," says Paul, according to Bishop Ellicott. The exposition savors of unreasoning sentimentality and is beneath the dignity of Pauline ethics. The question of Paul looks forward to a full reward commensurate with the character of his service. What then is my reward from God in that I do not ask or receive from man that which is my right? Such is really the question, and it is followed by a series of facts which are not dissolving views, but a panorama of increasing grandeur as we pass from one scene to another. But in all and through all we see the Apostle engaged in a race for the prize—disentangled in all respects and resolved to win. Changing the metaphor he fought not as one beating the air—but as one who at all hazards determined to keep his pledge of selfsacrificing abstinence until the victory should be proclaimed and the prize awarded by the infallible judge. A finality which does not exclude a reward from God even now, and which is taken as an earnest of what God has prepared for those who love Him, and who wait for the appearing of the Lord Jesus.

Of the special characteristics of Paul's work as given by himself, Bishop Ellicott expounds satisfactorily. On ver. 22, "*To all men have I become all things;*" the article with πάντες specifying *the* all with whom he had come in contact, and the perfect γέγονα designedly marking the enduring nature

of the principle upon which he acted." "It was no indifference, no compliance with prevailing prejudices, but a spiritual wise sympathy that guided the Apostle in all his varied relations to those with whom for the time he had to do." "*That by all means I may save some;*" by every manner that from time to time might be available." So that when the Apostle introduces a metaphorical description of his conduct, it is only as a confirmation of unchanging principle and purpose. Verse 24, "*but one receiveth the prize,*" statement (from the known facts of the case) designed to enhance the value of the warning which follows. The *βραβεῖον* (as in Phil. iii. 14) is the prize given to the victor, —in the case of the Isthunian victor, a pine wreath, in the case of the Christian *ζωή αἰώνιος*, I. Tim. vi. 12.

We pass on to the 27th verse. "*Lest by any means, after having been a herald to others, I myself might be rejected.*" It is deemed only fair and just that Bishop Ellicott's whole comment on this passage should be here quoted as follows: "Having declared the conditions and nature of the mighty contest by Christian preaching; the verb retaining its primary meaning conformably with the whole foregoing illustration, but also implying the particular means by which the Christian herald performed his great duty. De Wette suggests that if the metaphor had been intended to be maintained the Apostle would have written *χῆρος* *ξενόμενος*. Possibly; but in the midst of words so appropriate and pertinent, it seems unlikely that all the primary force of the word is to be obliterated. In the serious words that close the verse, *ἀδόκιμος* seems to be also, to some extent, a 'vocabulary agonisticum' (Beng.), not so much reprobus Vulg, as (rejectaneus) Beza, al, 'uskusans,' Goth,—rejected, sc. as unworthy of the crown and the prize. The doctrinal

deduction thus becomes, to some extent, modified ; still the serious part remains, that the Apostle had before him the possibility of losing that which he was daily preaching to others. As yet he counted not himself to have attained (Phil. iii. 12), that blessed assurance was for the closing of a faithful life (II. Tim. vi. 19)."

It will be observed that the foregoing verbal criticisms of Paul's words lead to a *modification* of that "doctrinal deduction," against which our whole argument is directed. We need no *deduction* from the force of St. Paul's words, because of the conviction that *perdition* is not in them. The blessed assurance of salvation—eternal life, was not deferred "for the closing period of a faithful life." It need not be so in any case, according to our understanding of gospel privilege, and Apostolic doctrine. There is no room for the doctrine of rewards proportioned to service in the exegesis of Bishop Ellicott, whether we refer to the third chapter of this Epistle or to the ninth. Paul is explicit in both portions and treats of rewards or of their loss. All who work for themselves rather than for Christ will lose their reward. "Being justified by faith"—"accepted in the beloved," they shall "through grace" be saved. That is not reward, but it is salvation, "not of works, lest any man should boast."

The Bishop's citation of Phil. iii. 12 is not a proper parallel to I. Cor. ix. 27, as also it is no proof of a postponement of "assurance" for the end of probationary life; or why should he say, "Let us therefore, as many as *be perfect*, be thus minded;" in what respect thus minded? The answer is in the final words of that remarkable chapter. "Our citizenship is in heaven, from whence also we wait for a Saviour, the Lord Jesus Christ; who shall fashion anew the body of our humiliation, &c.," R. V. That is a "prize" indeed for

all believers, but in I. Cor. ix. 27, the Apostle is anticipating reward for service, after that mortality is swallowed up of life. "For the Son of Man shall come in the glory of His Father, with his angels, and *then* shall he render unto every man according to his deeds." Matt. xvi. 27.

It thus appears that the profound verbal criticisms of the learned Bishop of Gloucester and Bristol, do not necessitate any change in the views we have expressed of St. Paul's possible rejection. It related not to his salvation—but to his reward, which in his case, as in all others, is proportionated to service divinely judged as to quality rather than quantity.

OF THE THIRTEENTH CHAPTER.

This portion of St. Paul's Epistles is again approached with the deepest feeling of reverential awe. It is the most perfect delineation of the nature and power of Christ's religion ever written, and is so written that all may know whether they are truly Christian, grown to manhood, or whether they are only babes in Christ. We never hear it read in public without a sigh of regret that its purpose cannot be understood and appreciated in its practical aim, when necessarily read in our English version. How ready are the best of us to be satisfied with our poor experience in divine things, seeing that to "know in part," is the inevitable accompaniment of this probation state. And no wonder that we so often hear Paul falsely quoted when one of the most learned and most devout of modern theological authors and and tutors, Dr. Pope of Didsbury College, tells us in his "Compendium of Christian Theology," "it is the doctrine of Scripture that even the truth as it is in Jesus is not in this world to be revealed in all its fullness. *For we know in part.*

A perfect Church on earth is not one of the promises or predictions of Scripture." Vol. iii. p. 361.

But the Commentary of Bishop Ellicott is before us and our remarks must have reference to his translation and interpretation of this xiii. ch. It is perhaps scarcely necessary to remind the reader that we have here a "critical and grammatical commentary," and therefore we have no right to expect anything more than an honest translation and interpretation. In most respects we have these, and where these do not appear together the reason is found in the fact that traditional thought from the fathers, so called, sway the judgment of the critic.

It is not remembered by Bishop Ellicott, that the *worth of gifts* as working powers is the subject of the Apostle's argument. They are bestowed for the perfecting of the saints in the unity of a holy fellowship in love. That without love harmony is impossible and power valueless. The absence of love destroys fellowship, and dislocates the body of Christ. Such was the condition of the Corinthian Church through the existence and operation of a party spirit. As we trace the exegesis of the Bishop we shall see where these facts appear, and we shall see also where they disappear. The substance of his teaching on ch. xiii. is given in the beginning; thus: "*Christian love; its inward presence indispensable* (1-3) *its characteristics* (4-7) *and eternity, when all else passes away*" (8-13). Of the first part our author is sound and judicious. It is an "introduction to the subject by means of vivid assumptions, all opening the way to the declaration that without love all gifts are worthless." "*I am nothing*," "not 'nullius sum pretii apud Deum,' (Est,) but as the whole context implies, of no moral worth, utterly nothing." On the "characteristics of love" we follow the

Bishop until he reaches the 8th verse. "*Love never fails, scil. remains for ever firm, ever holds her place,*" or we have here "*the ever-abiding nature of Love.*" It is at this point the Bishop with most others fails to perceive that LOVE in itself, and gifts without love are brought into contrast. Gifts without love have no ethical value—no worth as to reward. Love with or without gifts is of worth,—but with gifts employed under its influence both together are reckoned worthy of reward. In this sense love is ever-abiding, never passes away—never vanishes—it is an ever perfect factor in estimating works. All gifts without love are set aside, as not golden,—they are as "wood, hay or stubble," perishable. For that reason they are represented as "ceasing," "vanishing away." The varied gifts possessed and used by many in Corinth were divisively employed—an incontrovertible fact, running through the whole Epistle. It finds its maximum expression in the 9th verse, "We know of party and we prophesy from, or out of party." But when unfailing love predominates the party spirit is done away and the gifts remain, if necessity for them exists.

The contrast of principles is quite as distinct in the xiii. chapter as in the iii. A just translation and interpretation of the Apostle makes it impossible to suppose any difference. The contrast is the more striking in ch. xiii. because of the distinct manner in which the Apostle expounds the "more excellent way"—or the more excellent principal of Christian activity. Yet his theme is one—his reasoning is perfect—his aim is one, viz.: to restore the unity of the body—a temple without dishonour.

We have had in view throughout the foregoing remarks the "critical and grammatical" observations of Bishop Elliccott, and proceed to a consideration of their strength or

weakness. The 9th verse is made to read thus, "For we know (only) in part, and we prophesy (only) in part." On which we observe that there is no authority for the insertion of the word "*only*," and it is introduced *only* to make Paul speak the language of the fathers who have missed his meaning, and who have influenced most modern translators and expositors. As to the preposition *ex*, although Winer is frequently referred to as authority for the meaning of Greek particles, it is never once remarked that he avers that "*ex* never means in," and that therefore the Apostle never said "we know in part." Of this verse Ellicott says it is "confirmation of the statements in the foregoing verse in two of the particulars, the third speaking for itself, as by its very nature transitory and partial." "As the order shows, the emphasis rests on *ex μέρους*. The expression occurs in ch. xii, 27, but in a somewhat different sense ; see notes."

We are confronted therefore with the critical assurance that the *ex μέρους* of the xii. ch. v. 27, occurs in a sense "somewhat different" from the same phrase in ch. xiii. vv. 9-12. We shall not repeat the judgment expressed on this grammatical question in another place, or in several places, but have a stronger conviction than heretofore that Paul uses the phrase *ex μέρους* in every verse where it is used in the same sense and for the same reason. The Church at Corinth was not a united body—it was divided, xii. 27. The Church at Corinth lacked love, and that defect was the cause of its divisions—gifts were not sanctified with the flavour of brotherly charity—love—but they were employed for party ends, in consequence of which their value vanished and the possessor suffered loss. That is the substance of Paul's argument from ch. xii. 27 to the end of ch. xiii. It is a condensed appeal against a divisive spirit, and a magnificent manifesto

for Christianity. The ordinary interpretation divests the Epistle of that spiritual and practical power which Paul designed should influence the Corinthians to a wiser course of life. The Epistle has come down to us for our guidance in Christian work, and we are not aided in this by being told that our knowledge is limited or defective.

It is scarcely necessary to review Bishop Ellicott's translation of xii. 27. It is not a translation. It is true that verse 27 is a "transitional application to the readers," because from that point Paul shows how the body—the Church at Corinth—had become severed into parts or parties, and therefore was not that perfect organization previously described. "*And apportioned members of it*," is no translation of *καὶ μέλη ἐκ μέρους*;—"Scil., 'each one according to his own place and function;' the *ἐκ* here marking appy., the ideal place *from* which the matter was looked at"—members from part of a whole point of view." "They were not merely members without anything to distinguish one from the other, but had each their allotted place and function in the body corporate." All this to account for the introduction of the hard phrase descriptive of the Corinthian Church. God has made appointments corresponding with the gifts bestowed. These were occasion of envy and jealousy, and therefore contrary to the divine design there was manifest disorder. There was no wrong in desiring the gifts which another possessed, but there was a more excellent way. That way is described, and when followed we have the perfect body of the xii. ch., not the weak disjointed body which to look upon caused the Apostle great sorrow of heart.

On vss. 10-13 Bishop Ellicott adds nothing to the interpretations of his predecessors. We have the same kind of "mirror" and a similar explanation of the condition

of childhood. There is abundance of criticism of words apparently to confirm opinion of Paul's teaching. The perfect state, and the state to be done away are as usual contrasted. "When the Lord comes, then *το ἔκ μέρους* will necessarily be done away with." (Chrysostom, &c.)" "The present passage (v. 10) simply draws a distinction between that which is *before* the Lord's coming, and that which is after it." The "Lord's coming" as intended by Ellicott has no relation to the perfection attainable by faith and hope and love. *Now* and *then* refer to relative states of mind in probation, not to the present time and final judgment. In agreement with his exegesis of the chapter Bishop Ellicott discusses the last verse as though it might also have to do with the world to come. He says, "the *μένει* (abideth) thus stretches onward into the world beyond the present, and in accordance with the whole idea of continuity of existence which ver. 10 sqq, indirectly bring home to us, conveys the deep thought that faith, hope, (it may be in some necessarily changed aspect) and love, will endure for ever more. Faith will become evermore intense, hope ever brighter, and love the sustainer of both, evermore deep and energizing." The Bishop is captivated with this prophetic view of the hereafter of being. When the Apostle says, "*and the greatest of these is love,*" he is supposed to be "appending a new thought," whereas it is the ruling thought of the whole argument, and relates exclusively to the probation period of the Church's history. Love never fails—that it is an everlasting grace is not doubted, but it is that supreme quality of the Christian character which dignifies and beautifies all work done for Christ and his cause. By transferring the grand practical ideas of Paul to the future state, we rob both him and his master of the honour which belongs to them. Paul

argues for unity in love—Christ died for it. The Church as now divided and severed into conflicting parties is not the ideal of Pauline perfection, neither does it answer to the intercessory prayer before the anticipated passion and death of the Divine Master.

In his comment on ver. 11 of ch. xiii., Bishop Ellicott refers to Eph. iv. 13-14, as in some respects parallel. It is so in a higher sense than seems to be admitted by the Bishop. As shown elsewhere it is perfectly parallel, and both Epistles show the yearning of the Apostle's great heart toward a unity in love, which is a state of perfection. It is that kind of unity for which many a sincere prayer is being offered in these last days. Not a uniformity of creed—or of form or of ecclesiastical government, but a unity in love of all who love our Lord Jesus Christ in sincerity. Not in prayer alone do we rejoice as a sign of hope, but in expressed desire for effective cooperation in Christian work. Our own views are described by a living author as follows:—

“But the sure basis of our hope is in the power and purpose of God. ‘Why should it be thought a thing incredible with you’ that God should resuscitate and re-unite His Church? And the whole tone and tenor of our text* implies that ‘we all’ are not only to wait, but also to advance this consummation by all believers so devoutly wished. It is not to be accomplished by a terrific Dispensational cataclysm, such as would imply that the Dispensation of Spirit had been a failure on his own special domain—the Church; and that the expediency of Christ's bodily going away was simply the necessity of demonstrating the insufficiency of that ‘other Comforter’ to the work of uniting and sanctifying the Church. ‘The zeal of the Lord of Hosts will perform this.’ Though

* Ephesians iv. 4-8, 11-17.

we lose temper, patience, heart and hope, 'He will not fail, nor be discouraged.' He can conciliate the most opposite tendencies of truly Christian thought and taste ; the delicate and graceful with the straight and strong. When He takes into His own hands His 'staff Beauty,' and His 'other staff Bands,' emblems of the broken 'brotherhood between Israel and Judah,' (Zech. xi. 7-13) 'the stick of Judah' and 'the stick of Ephriam,' shall yet at his bidding become 'one stick,' (Ezekiel xxxvii. 16-17). Then shall the truth be visible once more 'strength and beauty are in His sanctuary.'

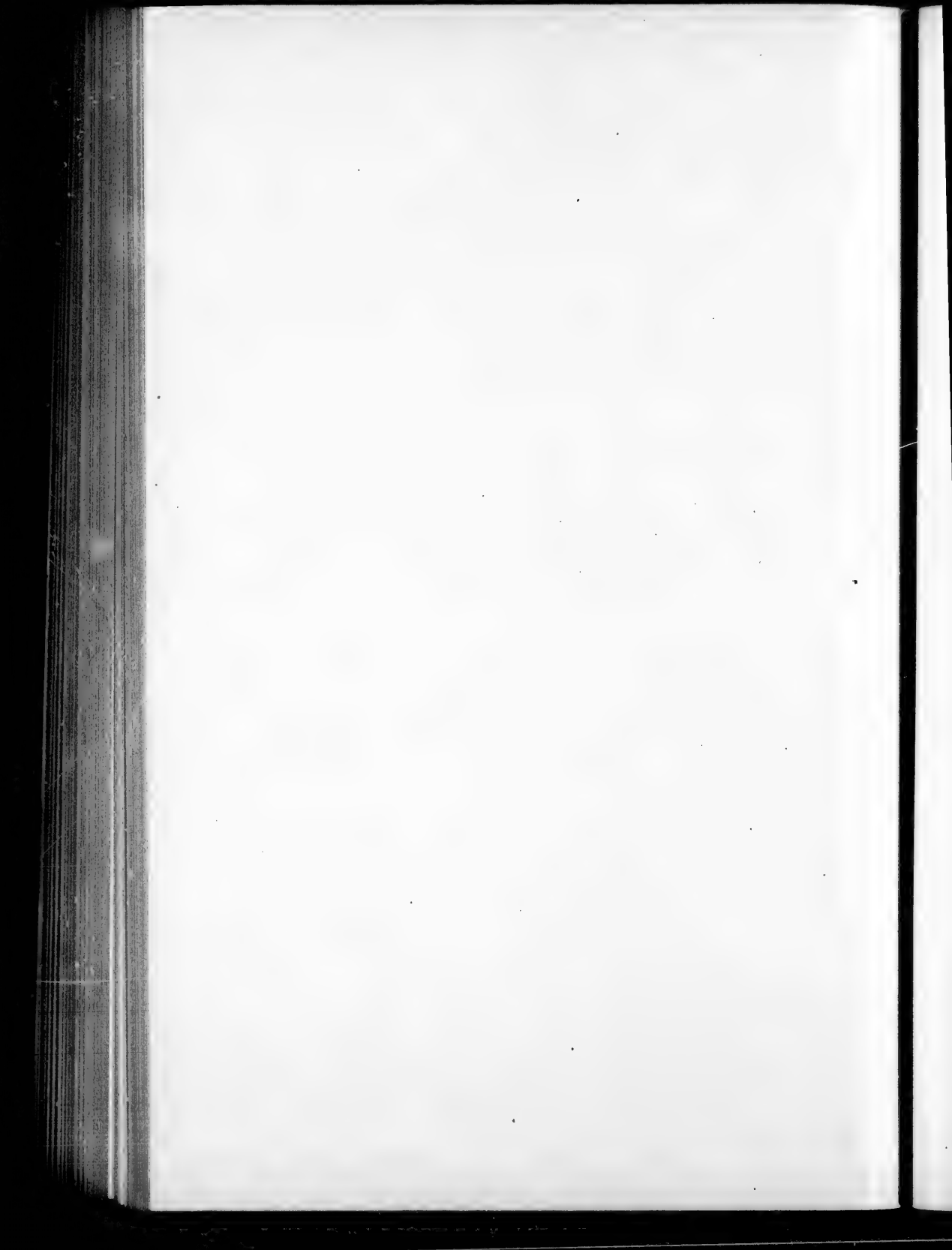
"Those only need despair of the substantial union of the Church who despair of the substantive holiness of the Church. All the promises and prophecies of the ultimate union of the Church, as of its final triumph and universal extension, like Christ's High Priestly prayer, connect it with the sanctification of the Church (e. g., Ezekiel xxxvii. 15-18). What precise form the adult and re-united Church will take it is not for me to forecast. This, however, I will venture to say :—

"A wide voluntary federation of Churches, all holding the Head, yet of various forms of government, and with a varying theological terminology and varying modes of worship, bound together by their common faith in fundamental doctrines, a common inner life, and a common outer life ; the common hope of sanctity in this world and rest with Christ in the world to come, is surely a grander ideal, and would be a grander spectacle than a colossal, rigid, hollow external union, of which the bond is one particular mode of ordination to the ministry, and an arbitrary limitation of grace and salvation to the ministrations of men so ordained ; a union, moreover, requiring, and often only too glad to secure the secular arm—in other words, brute force—to carry it into effect.

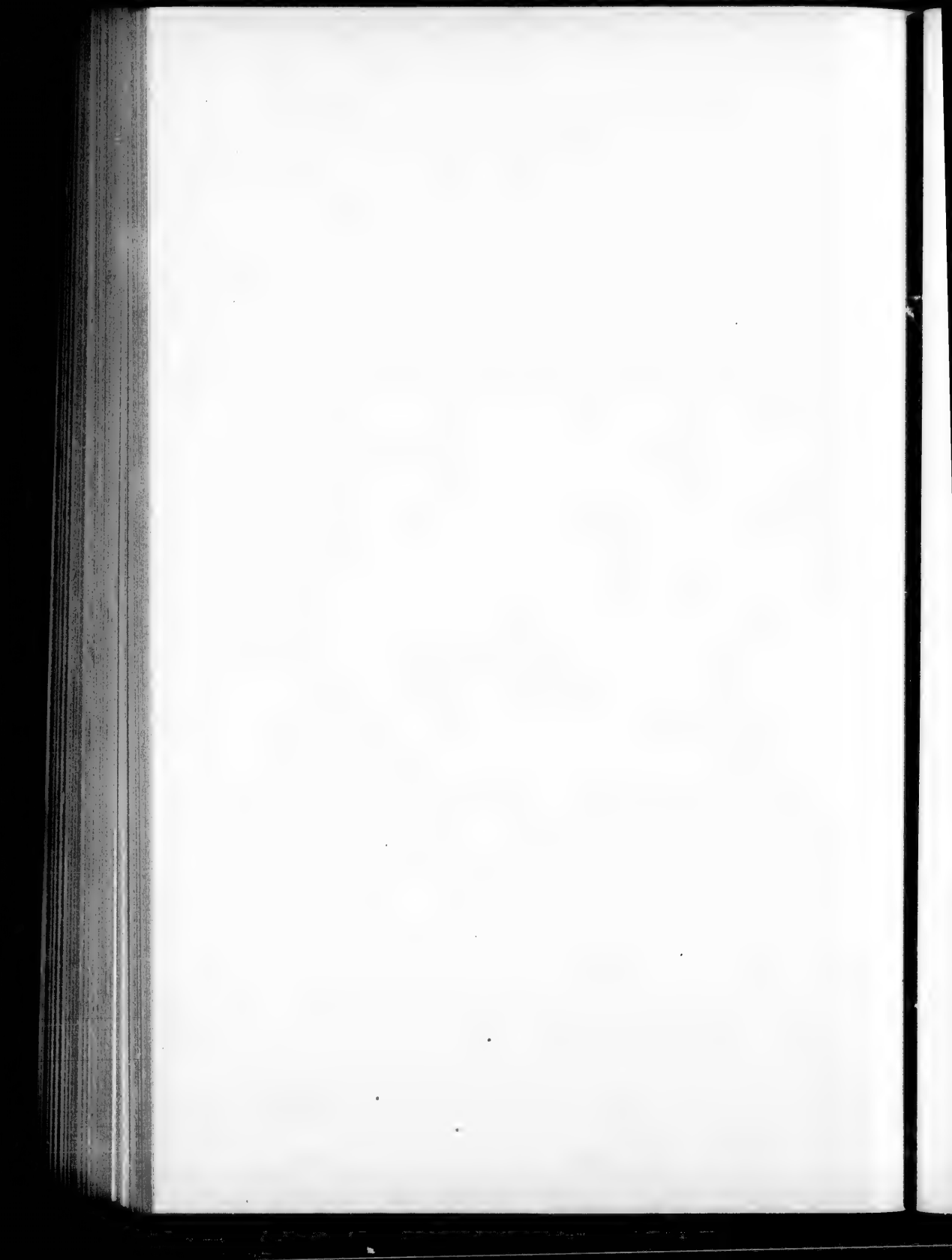
"The aggregate of churches thus voluntarily united by charity, rooted and grounded in love, and not in slavish subjection of reason and conscience to human authority; with free intercommunion, no one of them claiming to be *the* Church exclusively, but each giving to all the rest, and receiving from all the rest 'the right hand of fellowship,'—not alienated by 'diversities of administration,' not forfeiting the compact nationality of God's people by interesting provincialisms of theological expression and picturesque variety of usage; with varying modes and agencies of Christian benevolence. This, surely, is a veritable, visible, Holy Catholic Church. Of this grand Christian commonwealth the universal law is Holy Scripture, all peculiarities of administration being merely provincial bye-laws: and the *Te Deum* might form its grand national anthem. At any rate, when Methodists sing, 'The Holy Church throughout all the world doth acknowledge Thee;' a vast magnificent whole rises up before our view. Verily we think not only of all the countless churches of Methodism throughout the wide world, but of all the churches of the saints, by whatever name they pass among men; not omitting one misled Roman Catholic who is loyal to his Saviour, or one small, seclusive company of Plymouth-Brethren."

We have taken the foregoing paragraphs from "The Fourth Lecture on the foundation of the late John Fernley, Esq." It was delivered in the Brunswick Methodist Church, Newcastle, Eng., on the 29th July, 1873, by the Rev. Benjamin Gregory. It is a judicious and scriptural exposition of the "Holy Catholic Church, the Communion of Saints." The source of that unity which Mr Gregory commends with so much eloquence and sweetness of temper is described in I. Cor. xiii. LOVE in all the Churches, working *only* for the

glory of Christ in the salvation of mankind, would speedily and everywhere make itself manifest as the fruit of Christ's intercession through the mighty agency of the Holy Spirit. Denominationalism may not be diminished to any great extent, but sectarianism and the spirit of party would be abolished. Oneness of form, and uniformity of methods are impracticable as human nature is constituted. But the impulses of the regenerated heart must be the same everywhere fulfilling the marvelous desire of the Apostle of Love. "Now the God of patience and of comfort grant you to be of the same mind one with another according to Christ Jesus; *that with one accord ye may with one mouth glorify the God and Father of our Lord Jesus Christ. Wherefore receive ye one another, even as Christ also received you to the glory of God.*" (Romans xv. 5, 6, 7, R. V.)



SUPPLEMENTARY NOTES.



SUPPLEMENTARY NOTES.

LOVE AND SERVICE.

"But as fire is a symbol of power to separate and to purify substances, so in the matter under our consideration, &c." See page 36, &c.

"Fire is the symbol of love ; and the love of God is the principle and end of all our good works. But truth surpasses figure ; and the fire of Divine love has this advantage over material fire, that it can reascend to its source, and raise thither with it all the good works which it produces. And by this means it prevents their being corrupted by pride, vanity or any evil mixture. But this cannot be done otherwise than by making these good works in a spiritual manner die in God, by a deep gratitude, which plunges the soul in Him as in an abyss, with all that it is, and all the grace and works for which it is indebted to Him ; a gratitude whereby the soul seems to empty itself of them, that they may return to their source, as rivers seem ready to empty themselves, when they pour themselves with all their waters into the sea. When we receive any favour from God we ought to retire, if not into our closets, into our hearts, and say :—'I come, Lord, to restore Thee what Thou hast given ; and I freely relinquish it, to enter again into my own nothingness.'"—*John Wesley, quoted by Dr. Pope, in Theo. Compend., pp. 95-6.*

The portions of Dr. Pope's Compendium which treat of the "Ethics of Christian service," are valuable, and might

be carefully studied in connection with, or as a proper illustration of St. Paul, I. Cor., iii. and ix. and xiii. On the subject of rewards we subjoin the following :—

“The rewards to Fidelity are represented in many lights. It brings its own recompense in the Master’s approval, who does not wait till the end to say *Well done, good and faithful servant!* That will be the crowning blessedness of a persistent fidelity; *enter thou into the joy of thy Lord.* As unfaithfulness is followed by a withdrawal of the trust, so fidelity increases it; *thou hast been faithful over a few things, I will make thee ruler over many things.* Faithful stewardship in probation leads to a stewardship whose probation will have ceased for ever. But another element of reward brings it back to the present life. *Henceforth I call you not servants, for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you.* They who enter hereafter into the Lord’s joy, enter now into his secrets and confidence. Their service is the service of friendship; while their friendship is the friendship of servants. Here is the inmost secret of our ethics of service, which once more bases them on union with Christ. It is this, lastly, which explains how the reward is *reckoned of grace*, While we may say: *We are unprofitable servants; we have done that which was our duty,* He, in his boundless grace, will say the opposite of this. Forgiving the neglect of our service, and not remembering in how many instances we have not *done the things which were commanded*, He will reckon to all our poor fidelity the virtue of His own faithfulness and we shall receive a *full reward* *μισθὸν πλῆρη.*”
Pope’s Comp., vol. iii., p. 223.

SUPPLEMENTARY NOTES.

LOVE AS PERSONAL.

BY THE REV. H. WACE.

"The description which the Apostle gives of the Gospel is true of the whole revelation which had preceded it, and of which it is the completion:—'Therein is the righteousness of God revealed from faith to faith; as it is written, the just shall live by faith.' At length this divine vision of grace and truth, which at sundry times and in divers manners had illuminated the souls of patriarchs and prophets, was made flesh and dwelt among us, and men beheld the glory of the only-begotten Son of the Father. Then accordingly, for men only was it possible, Love assumed a prominence and a supremacy in the hearts of men over all other powers and graces. The word 'Love' starts suddenly in the New Testament into a new importance, and becomes the key-word of Apostolic thought."

* * *

"Nothing deserves the name of Love which cannot also claim the name of Charity. Love is thus the highest relation which one personal being can assume towards another; and it seems necessary to insist upon this characteristic in it, because, in many of those general phrases to which I have adverted, its true nature is obscured by its association with mere abstractions. It is not with humanity, but with human beings that love is concerned; and such mere intellectual abstractions are only useful so far as they assist us in placing ourselves in that individual relation to individuals in which love finds its existence and sphere of action. That which the Apostle has in view in his glowing description of this virtue is not a vague emotion of the heart; but the self-sacrifice, the devotion, the patience which are evoked in one soul in the presence of another. The description springs out

of the contemplation of Christians, in the preceding chapter, as being all members of the same body ; and close personal relation is borne in mind throughout. The charity which suffereth long and is kind, which is not easily provoked, which thinks no evil, which bears all things, which believes all things, hopes all things, endures all things, is concerned at every turn with some other soul, weaker or stronger as the case may be ; and it is towards this individual soul, in its weakness or in its overweening strength, not towards any general idea, nor even, in the first instance, toward the whole society, that charity finds its exercise. A loose and inaccurate way of speaking about Love is not unfrequently heard, as though it were some product or quality of the individual heart which overflowed towards others ; and the error, subtle as it may at first seem, is apt to lead to the gravest obscurity in its development. If we desired to explain the law of gravitation, it would, if I mistake not, be very inaccurate and misleading to speak of matter in general as exciting some attractive force. The only correct mode of stating the law is to say that any one portion of matter in relation to any other portion is subject to a certain attraction or depression. Similarly, love cannot be properly described as a general quality of the human heart. It is the moral and spiritual force which is evoked between two hearts and two persons, and like gravitation, it varies with the relative position and character of the two."—*Expositor* (London), vol. I., New Series, pp. 70, 94-5.

PARTIES THE SAME IN PRINCIPLE.

"He remonstrates against all partizanship and depreciates all leadership of parties, even those who said: 'and I of Christ;' when the divine name was used in contradistinction to his own, &c. See page 23 sq.

"A full description of the various opinions that have been entertained on the debated subject of the Parties at Corinth does not fall within the scope of this commentary. It may be observed, however, by way of a general summary—(a). That they seem to be real parties, not yet necessarily sharply defined, but still plainly distinguishable, and self-distinguishing. (b). That it seems probable that the Corinthian Church was broken up into *four* loosely defined parties, these four declarations including all such declarations as were then put forth among them, and that the names were not merely assumed names, with this the *Χριστοῦ* would be inconsistent,—but really as here specified. (c). That the order is probably designed, not, however, as expressions of the Apostle's consciously-felt humility ('gradatio, quâ Paulus se infimo loco ponit,' Beng.), but as *roughly* marking the successive emergencies of the parties which are specified. First by the nature of the case, came the Paul-party; then the Apollos-party (comp. Acts xix. 27); then, probably, by the evil working of emissaries from Jerusalem, the Cephas-party; then a body of Christians, who, in disavowing and setting themselves against all other parties, themselves lapsed into a party, and became guilty of using the very name of the Lord as a party-name. (d). That this last-named was really a party, and, as such, merited the same censure as the rest. In claiming the Lord's name as belonging more especially to themselves (comp. II. Cor. x. 7), and as marking

their independence of human teachers, they become in effect, as sectarian as those from whom they separated themselves : 'illi qui a Christo Christianos se dicebant, quatenus ab aliis sese per schismata separabant, illo nomine sibi solum appropriato, schismatis rei erant.' Calvo.; comp. Hofm. in loco.' *Ellicott's Commentary*, p. 15.

On the last-named party Bishop Ellicott supplies some fine observations as follows :—

"*'And I of Christ;'*" spiritually proud utterance of a fourth party, who, in their recoil from what they might have justly deemed sectarian adherence to *human* leaders, evinced even a worse than sectarian spirit, by claiming to stand pre-eminently in the same relation to Christ, the common Lord, in which the others claimed to stand to Paul, Apollos, or or Cephas. * * * The ultimate tendency of the first three parties was, by partizanship, to place each one of their human leaders on a level with the Lord their master; that of the fourth party, by their spiritually-proud claim of the common Lord as more especially their own leader, not only so to lower Him, but, by the very nature of their claim, to rend His unity. Each evil tendency is rebuked in the questions that follow; the second mainly in the first question; the first in the questions that follow." pp. 16, 17.

As we have intimated, this distressing spirit of party is touched with tenderness and yet with firmness throughout the Epistles to the Corinthian Church. The xiii ch. of the 1st Epistle contains the remedy. The "Characteristics of Love" are varied in their direct application to the several fruits of party. These "characteristics" are critically expounded with minute exactness on both sides, the "negative" and "positive," in the commentary before us; and yet the

critic does not anywhere perceive what is the fact; that the Apostle opposes the spirit of love to the spirit of party. The grand leading purpose of Paul is extinguished by the trifling and irrelevant assumption that "*we know in part.*" To say more here on these points would expose us to the charge of *unnecessary* repetition, and we beg the readers attention to what has been said in other parts of this book. See pp. 125, 143, 229, &c., &c.

METHOD IN MENTAL SCIENCE.

"The whole strikes us as unscientific, or contrary to the laws of mind."

The ordinary interpretation of St. Paul's metaphorical mirror we have ventured to designate as above, and refer the reader to the whole passage on pp. 240-46. Since those pages passed through the press our attention has been directed to the recent work entitled "The Logic of Inspection, or method in mental science, by Rev. J. B. Wentworth, D.D." Many warm friends of Dr. McCosh will think some parts of this able work somewhat too severe as against Dr. McCosh's views of "intuitions" as inductively "formed." There are strong expressions which might have been avoided without diminution of value and force in the argument ably sustained in the work before us. Our present purpose however is not to justify Dr. McCosh, but rather to defend our interpretation of Paul by the aid of Dr. Wentworth, whose "Psychologic method" happens to be, as he says it is,—"*rigidly scientific.*" For the guidance of the student we insert a few quotations.

"The mind is always present to itself, and true to itself, and open to its own inspection. And it is to be scrutinized in its own bright light, by the direct gaze of the interior eye of the soul; not through dim media, and the examination of faint reflections and deceptive appearances." p. 104.

"The mental operations which transpire in consciousness are reproduced in self-consciousness: and are therein subjected to the immediate inspection of the highest faculty of the Intellect—the Reason; and are hence perfectly known by direct and instantaneous vision. They cannot be known at all in any other way." "In these patent and envisaged facts themselves of consciousness, we do not discover any of the mental laws, principles and powers. These lie below, sometimes at a profound depth in the soul, and are revealed to the intuitive eye-glance of Reason in sub-consciousness." p. 110.

"Virtue is not seen in the act; but in something which lies back of the act, namely the inclination or motive which induced its performance." p. 172.

"The seeing eye of Personal Rationality, turned within upon any of the reproduced phenomena of Consciousness, and seeking to know their constitutional genesis, mode of production, or process of development, beholds at once by sub-conscious Intuition, the object of its search." p. 254.

"The Self-conscious Criticism of the reason is only effected in the realization of this marvelous paradox of Personal Rationality. The authentication of the contents of the Rational Intellect is only possible, on condition that the Reason, engaged in self-inspection, can accomplish the miracle of *knowing that it knows*. And this miracle it can accomplish in Intuitive Self-inspection, and in no other way. p. 291.

"But, above all, does the Consciential Method rebuke the vitiating injection of physical ideas and allusions into those intellectual efforts which are concerned with the scientific scrutiny of the inner conscious world, in that prime prescription which it lays down as an absolute condition to all genuine Psychological Knowledge, namely, the direct in-gazing upon mental phenomena in self-consciousness. Every body must see, and acknowledge, that this prescription is true, and in view thereof, it must be plain to everybody, that material allusions and physical metaphors and comparisons, entering into any introspective process or solution, are an obstruction and an impertinence. When such allusions, metaphors and comparisons intrude, they at once obscure the gaze of the Reflective Reason, break the shell of Self-conscious thinking, and call away the attention from the forms of thought, feeling and action that had been Self-consciously reproduced, to a consideration of certain suggested notions of the Understanding, that relate to the perceptions of sense and things of the outer world." pp. 359-60.

Chapter x., of Book iv., of Dr. Wentworth's volume is to us the most important as bearing especially on the spiritual subjects we have discussed. In this chap. x. is considered "the principles" of his method, "their relation to the science of God," and their bearing, "upon the fundamental Idea of Theology." He affirms that "Cognitions of the Divine Being cannot be Reached by Logical Processes of Thought." Sections 4, 5 and 6, are thus expressed, "Intuitive Perception the only way of Cognizing actual existence." "We can then only know God by Intuitions of Him." "God must be revealed in Consciousness, to be known by us." Respecting this "Intuition of God," as "a question of fact," Dr. Wentworth says, "Looking within the area of my own mind, I

think I see there evidences of the Divine inworking. I seem to myself to find there certain modes of Supernal Energy operating within me. Facts that are Supernatural, the result of a Divine force acting upon my mind ; a sense of God moving in and upon my mental being, and producing therein unique conscious phenomena ; which my Reason beholding, it at once attributes to a Supernatural Source, and by them, gains at once, not merely or specially, an *idea* of God but a *vision* of God." p. 414.

Sec. 14 affirms "The Doctrine of the Intuitions of God in harmony with the teachings of the Christian Scripture," and from this section we quote the following remarkable passages: "The scripture doctrine concerning our human conceptions of God, is, that God reveals or discloses Himself directly to the mind of man. The genetic narrative of Humanity, contained in the First Book of the Sacred Canon, unmistakably informs us, that God's holding immediate and positive communion with man, is but a natural and normal procedure ; and that he was originally endowed with the power of seeing God by spiritual vision, as directly, as of seeing the external world by sense-perception. And though the Word teaches that the keenness of this spiritual vision has become obscured by sin, and the paralyzing influence of depravity, it by no means intimates the loss of the power itself of spiritual vision.

"The very opposite of this, in fact, is herein declared. For after man fell, we are told God appeared to him, and conversed with him face to face. And, with what positiveness does Job asseverate the possession by man of the ability of the direct spiritual apperception of the Deity, in that wondrous passage, so pregnant with the deepest philosophy: 'There is a spirit in man ; and the inspiration of the All

mighty giveth them understanding.' This fact is, also, implied in all those passages which speak of the outpouring of the Spirit of God upon the human race. And, especially, is it contained in that gracious declaration, 'The manifestation of the Spirit is given to every man to profit withal.' pp. 426-7.

"The Christian system is true, only as it is a fact that God is constantly operating upon the hearts of men, and, if such a fact exists, then its disclosure in conscious manifestations, which are just as cognizable to reflective perceptions as are any other conscious manifestations, need not be a matter of conjecture, or of mere theoretic belief, but should be a matter of immediate, positive, Intuitive Knowledge. And, so it is, God in human Consciousness—God acting upon and touching the soul of man, so as to produce these conscious impressions, through which the reason obtains an actual perception, by spiritual vision, of the Divine Being as a living Reality, is, as it seems to me, a fact as strongly attested by introspective observation, as any fact of being can be." pp. 427-8.

The foregoing extracts are given as an illustration of St. Paul's Psychology. That is our judgment of them and of Paul. The finest possible exemplifications of the Apostle's mental philosophy relative to religious experience, are found in I. Cor. xiii. 12 and II. Cor. iii. 18, iv. 6.

ST. PAUL'S PSYCHOLOGY.

"He does not write as a philosopher; nevertheless in dealing with man as man he has clear insight into the constitution of the human mind." See page 240, &c.

The *Church Review*, New York, for January, 1880, contains a critical article, modestly designated "An outline

of Pauline Psychology." The author, Rev. W. Epiphanius Wilson, A.M., in his introductory paragraph says, "Although it was by no means the aim of St. Paul to furnish us with a treatise on Mental Science, yet it may be plainly seen from his writings that he had a definite system and terminology for the various parts and phenomena of man's spiritual nature. A careful examination of the Epistles of St. Paul will abundantly prove this, and it is my purpose to set forth, plainly and without technicalities, some results of such examination." He then proceeds to remark, "St. Paul's general division of the nature of man is into three parts—spirit—soul, and body." After explaining the different terms used by St. Paul as descriptive of man's nature, he says, "when the balance is duly kept between *νοῦς* and *καρδιά*, we have the result, the human perfection of *σωφροσύνη*, the highest type of character known to heathen moralists: where has been developed a complete *ἐγκράτεια* and control over the lower promptings and appetites of the *σάρξ*, and a perfect clear-sightedness in 'the eye of the soul,' the *νοῦς*. The human *ψυχή* then so far becomes an unruffled and unclouded mirror, that it can receive impressions and images of things higher than and distinct from itself; nay, like that deep over which the Divine Power hovered or brooded, it can also lend itself to the plastic touch which may out of formless void produce beauty and harmony in accordance with an eternal archetype."

We quote a few other sentences corroborative of the view we have expressed in relation to this extremely important subject.

"The spirit of man stands between God and man, upon whom, through this intervening faculty, descends every energy, every illuminating flash, which reaches him from the

Father of his being." "The most notable part of St. Paul's teaching with regard to the spirit of man is in its relation to the Spirit of God. The Spirit of God joins and confirms the witness of the spirit of man with regard to man's origin and destiny." "The whole motive of St. Paul's life, the system of ethics which he teaches, rests on this vital doctrine. The addition of the divine element to man's spiritual being is the addition of a new set of faculties. The man is transformed. His intellect reaches a degree of illumination which transcends the supreme effort of unaided human mind."

"It is with such premises as these that Paul lays upon man, as an accountable being, the possession of faith, *i. e.*, belief in truths humanly speaking most incredible, and well nigh incapable of verification by the intellect. Nor could he without a clear understanding of the connection of man's spirit with God's spirit have pitched so high his ideal of human benevolence (I. Corinthians, xiii.). To have raised belief from the sphere of the intellect to a moral plane, to have elevated love for others to the altitude of selfannihilation, only escapes absurdity in view of the Apostle's repeated statements as to the human metamorphosed into the superhuman,—nay into the Divine."

"THE DARK MIRROR."

"The most direct manifestation of deity to man is in His own image, that is in man. In His own image. After His likeness." *Ad imaginem et similitudinem Suam.* I do not know what people in general understand by those words. I suppose they ought to be understood. The truth they con-

tain seems to lie at the foundation of our knowledge both of God and man ; yet do we not usually pass the sentence by, in dull reverence, attaching no definite sense to it at all ? For all practical purpose, might it not as well be out of the text ?

We have no time, nor much desire, to examine the vague expressions of belief with which the verse has been encumbered. Let us try to find its only possible plain significance. It cannot be supposed that the bodily shape of man resembles, or resembled, any bodily shape in Deity. The likeness must therefore be, or have been, in the soul. Had it wholly passed away, and the Divine soul been altered into a soul brutal or diabolic, I suppose we should have been told of the change. But we are told nothing of the kind. The verse still stands as if for our use and trust. It was only death which was to be our punishment, not *change*. So far as we live, the image is still there ; defiled, if you will ; broken, if you will ; all but effaced, if you will by death and the shadow of it. But not changed. We are not made now in any other image than God's. There are, indeed, two states of this image, the earthly and heavenly, but both Adamite, both human, both the same likeness ; only one defiled, and one pure. So that the soul of man is still a mirror, wherein may be seen, darkly, the image of the mind of God.

These may seem daring words. I am sorry that they do ; but I am helpless to soften them. Discover any other meaning of the text, if you are able ;—but be sure that it *is* a meaning—a meaning in your head and heart ;—not a subtle gloss, nor a shifting of one verbal expression into another, both idealess. I repeat, that, to me, the verse has, and can have, no other signification than this—that the soul of man is a mirror of the mind of God. A mirror, dark, distorted, broken, use what blameful words you please of its state ; yet

in the main, a true mirror, out of which alone, and by which alone, we can know anything of God at all.

"How?" the reader, perhaps, answers indignantly. "I know the nature of God by revelation, not by looking into myself."

Revelation to what? To a nature incapable of receiving truth? That cannot be; for only to a nature capable of truth, desirous of it, distinguishing it, feeding upon it, revelation is possible. To a being undesirous of it, and hating it, revelation is impossible. There can be none to a brute, or fiend. In so far, therefore, as you love truth, and can live therein, in so far revelation can exist for you;—and in so far, your mind is the image of God's.

But consider further, not only to what, but by what, is the revelation. By sight? or word? If by sight, then to eyes which see justly. Otherwise, no sight would be revelation. So far, then, as your sight is just, it is the image of God's sight.

If by words,—how do you know their meanings? Here is a short piece of precious word revelation, for instance. "God is love." Love! yes. But what is *that*? The revelation does not tell you that, I think. Look into the mirror, and you will see. Out of your own heart you may know what love is. In no other possible way—by no other help or sign. All the words and sounds ever uttered, all the revelations of cloud, or flame, or crystal, are utterly powerless. They cannot tell you in the slightest point what love means. Only the broken mirror can.

Here is more revelation: "God is just!" Just! What is that? The revelation cannot help you to discover. You say it is dealing equitably or equally. But how do you discern the equality? Not by inequality of mind; not by a mind

incapable of weighing, judging, or distributing. If the lengths seem unequal in the broken mirror, for you they are unequal; but if they seem equal, then the mirror is true. So far as you recognize equality, and your conscience tells you what is just, so far as your mind is the image of God's: and so far as you do *not* discern this nature of justice or equality, the words "God is just" bring no revelation to you.

"But his thoughts are not as our thoughts." No: the sea is not as the standing pool by the wayside. Yet when the breeze crisps the pool, you may see the image of the breakers, and a likeness of the foam. Nay, in some sort the same foam. If the sea is for ever invisible to you, something you may learn of it from the pool. Nothing assuredly, otherwise.

"But this poor miserable me! Is this, then, all the book I have got to read about God in?" Yes, truly so. No other book, nor fragment of book, than that, will you ever find;—no velvet-bound missal, nor frankincensed manuscript;—nothing hieroglyphic nor cruciform; papyrus and pyramid are alike silent on this matter;—nothing in the clouds above, nor in the earth beneath. That flesh bound-volume is the only revelation that is, that was, or that can be. In that is the image of God painted; in that is the law of God written; in that is the promise of God revealed. Know thyself; for through thyself only thou canst know God. Through the glass darkly. But, except through the glass, in nowise.

A tremulous crystal, waved as water, poured out upon the ground;—you may defile it, despise it, pollute it at your peril; for on the peace of those weak waves must all the heaven you will ever gain be first seen; and through such purity as you can win for those dark waves, must all the light of the risen Sun of righteousness be bent down, by

refraction. Cleanse them, and calm them, as you love your life.

Therefore it is that all the power of nature depends on subjection to the human soul. Man is the sun of the world; more than the real sun. The fire of his wonderful heart is the only light and heart worth guage or measure. Where he is, are the tropics ; where he is not, the ice-world.—*Ruskin's Modern Painters, Vol. 5, New York: Wiley & Son.*

SPIRITUAL INTUITION OF TRUTH.

"The exhortation is therefore to 'put away childish things,' as he had done, so that like himself they might see and feel the perfection of God, in the face of Jesus Christ, reflected on the mirror of his own believing, loving heart."
See p. 141, and the passages referred to in the foot note.

"Is there not a direct vision—what has been called an intuition—of the great objects of faith? It is true that the revelation which was made to us by the Lord Jesus Christ himself, and which was illustrated by his apostles, must constitute the very substance of all Christian thought. No man who has discovered the dignity and glory of Christ, and who understands the greatness of the commission which he gave to his apostles, will ever speak as though it were possible for us to become independent either of him or them. But the New Testament itself may be read in the natural light of the human intellect, or in the light of the Spirit of God ; until we read it in the diviner illumination, we have no such knowledge of it as we need.

"There are very many men whose personal history is a commentary on my meaning. Their creed in its logical ex-

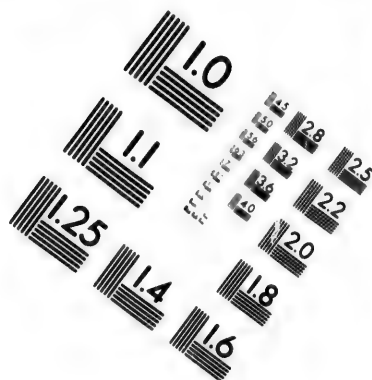
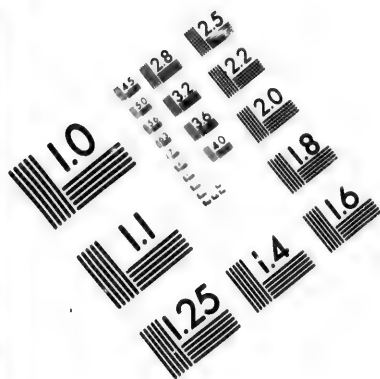
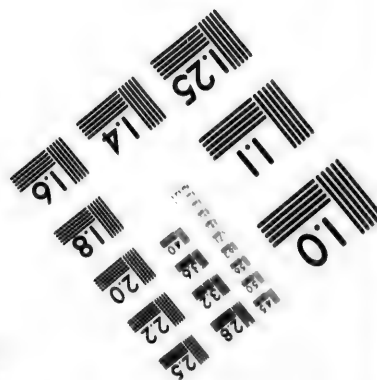
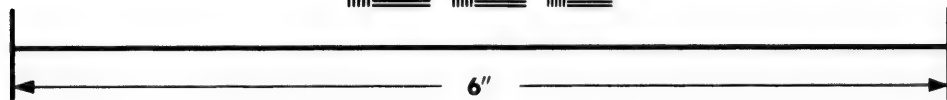
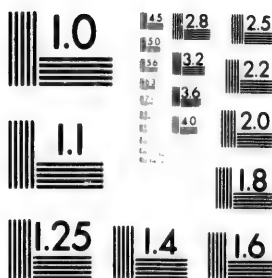


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pression is very much the same to-day that it was twenty years ago, but they would tell you that, though the same, it is wonderfully different. The divinity of our Lord Jesus Christ, for instance, they have long ceased to doubt. They have examined the controversy, and their minds are made up. They believed that He was God manifest in the flesh. Yes, they believed this, just as we believe that some great painting we see in a picture gallery is the work of Murillo or Da Vinci. The catalogue tells us so, and, perhaps, gives a history of the painting from the time it left the easel till it was hung on those very walls. But an artist comes in, and he does not require to look at the catalogue to learn that it was an illustrious master who created those gracious outlines that rich depth of color. He knows that the work could not have come from any common hand; he *sees* the genius in which you and I, perhaps, only *believe*. Time was when he, too, wanted the catalogue with its documentary proofs; he may even now be obliged to appeal to those proofs against any who doubt, for his own perceptions cannot be made theirs; but for himself evidence of that kind has become unnecessary; he knows the hand of the master on the canvas as we know the hand of a friend in a letter. And so there are many who will tell you that their belief in the divinity of our Lord Jesus Christ, which once rested, and rested immovably, on granite foundations of authority, has passed into something higher and better. They read the Gospels, and they see God in the face of Jesus Christ. It is as though they had been with him on the Mount of Transfiguration and beheld his glory. Nay, there is something better than that; for the splendor which was seen by Peter, James and John soon faded away. It became a mere remembrance, while the glory which they behold in Christ is

like that which shone in the holy of holies—a permanent witness to the presence of God.”—*Dr. R. W. Dale, in “Lectures on Preaching.”*

THE MANIFESTATIONS OF NATURE.

Two men shall walk along the same road ; the one shall see nothing of beauty, and hear nothing of music ; when he reaches his journey’s end, he may, perhaps, have a dim impression that there was a hedge on one side of him, and that there was garden land on the other, he may not be prepared absolutely to deny that a bird or two might have been singing in the air as he came along, he may not be able to take an oath that now and again he passed a way-side flower ; but he knows nothing, he is not in the slightest degree enriched by reason of his walk through the enchanting scenery ; to such an eye as his, Nature refuses to reveal herself in any but her most outward forms, and even they are misunderstood by so blind a reader ; the companion who walked with him has, on the contrary, enriched in mind with many a picture, he has heard voices which will linger in his ear for many a day, the way-side flower has spoken to him some tender message, and the whole scene has been to him as the distinct handwriting of the great Creator. How are we to account for the difference ? The road was the same, the two men travelled the same path at the same moment, yet one was poor at the journey’s end, and the other was filled with sweet delight ; the explanation is easy ; the one loved Nature and therefore Nature manifested herself to his admiring eye ; the other cared nothing for Nature, and Nature in return cared nothing for him.”—*Dr. Parker of “The City Temple.”*

"Suppose on the one hand, a generous man, a hero, a soul ever burning with the lofty flame of devotion ; and the other, a man of quick intelligence, of reason vast and profound but deprived, were it possible, of all sensibility, do you not believe that the first would, all his life long, be an enigma to the other ? How indeed could the latter conceive of those transports of enthusiasm, those acts of self-denial, and those sublime expressions, the source of which never existed in his own soul ? "The spiritual man," says St. Paul, "judgeth all things, and no one (unless spiritual) can judge him." "Let us, by supposition, apply this expression to the sensitive and generous being of whom we speak; no one unless he has the germs of the same emotions, can form a judgment of him ; —a fact distinctly recognized by those who have said, that great souls pass through the world, without being understood."—*Dr. Vinet, of Lausanne.*

"No sooner does a great man depart, and leave his character as public property, than a crowd of little men rushes towards it. There they gather together, blinking up to it with such vision as they have, scanning it from afar, hovering round it this way and that, each cunningly endeavouring by all arts, to catch some reflex of it in the little mirror of himself ; though, many times, this mirror is so twisted with convexities and concavities, and, indeed so very small in size, that to expect any true image, or any image whatsoever from it, is out of the question." — *Thomas Carlyle, 1827.*

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